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THE CALENDAR FOR THE MODERN AGE

BY ELISABETH ACHELIS

The World Calendar, 1937

The Calendar for Everybody, 1943

Of Time and the Calendar, 1955

THE CALENDAR FOR THE MODERN AGE

By
ELISABETH ACHELIS

THOMAS NELSON & SONS

EDINBURGH

NEW YORK

TORONTO

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TO TIME

TIME BELONGS to the Creator's plan for earth and man ; it is continuous motion that cannot be stopped, neither can it be hurried nor delayed in its ordered steady flow ; it is the silent rhythmic motion measuring earth's recurring days and nights, and the ceaseless movement of earth around the sun marking the regular seasons of winter, spring, summer and autumn, the years and the centuries ; it records by means of the calendar, past, present and future events of individuals, nations and the world ; it is with man as is his shadow ; it is a part of and belongs to life on earth just as breathing is a vital part of and belongs to living man ; it is mighty and majestic in its steady silent movement and according to man's choosing can ever be his helpful loyal companion.

THE WORLD CALENDAR

JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7			1	2	3	4			1	2				
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7			1	2	3	4			1	2				
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
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22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7			1	2	3	4			1	2				
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7			1	2	3	4			1	2				
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

W

W

* Worldsday, December W (365th day), a world holiday, follows December 30th every year. Leapyear Day, June W, another world holiday, follows June 30th in leap years.

FOREWORD

AN EDITORIAL in the *New York Times* stated: "Time that takes 'survey of all the world' should itself be one and the same for all the world." This admirably expresses the objective of calendar reform: to adopt a calendar better adapted to our day and age to be universally used by all nations and peoples.

The calendar of time is basic to all of man's activities. Nothing is planned, nothing is accomplished on our planet Earth without consulting this indispensable schedule of days, dates and months, whether it refers to the past, the present or the future. Hence it is of vital importance that man has an ordered, reliable calendar by which he can attain the best results.

The different time-systems used throughout the globe today and the annoying confusion of the Gregorian calendar are continuous obstacles in our increasingly close-knit world. The use of one and the same calendar which, in arrangement, has order and stability, will enable mankind to feel at home wherever he may be. It will be most useful in uniting the world in which nations no longer live in isolation.

When we consider, then, that calendar reform is international in scope and affects all mankind alike and that The World Calendar has received most favorable comments, it should be a duty and a privilege for governments, leaders and peoples to adopt this improved time-system without further delay. Indifference, apathy and inertia are no longer valid excuses for postponement. In this connection, nations would do well to look to ancient Egypt as a warning.

In the book *The Glory of Egypt* by Samivel, beautifully illustrated with photographs and published in 1955 in England, the author wrote:

“. . . The vital unity of the nation burst asunder; the country found itself delivered over increasingly to the petty rivalry of local dynasts . . . Egypt was overcome by the same malady that afflicted all the old high civilizations. This was the malady of indifference. . . .” *

Against this pernicious malady of indifference and in answer to repeated requests I, as the former president of The World Calendar Association, Incorporated, in New York City, have assembled a few of the many pamphlets which have received wide circulation as well as articles which have appeared in the *Journal of Calendar Reform* (no longer published) into one volume, so as to give a better understanding and a clearer picture of this all-embracing and beneficial reform. It is inevitable that in such a compilation of material repetitions occur. It has been

* Quoted, by permission of the publishers, from *The Glory of Egypt* by Samivel (The Vanguard Press).

well said, however, that repetition is necessary for any subject to impress itself upon the reader. Concerning this aspect, some editing and some revision seemed advisable. This compilation should not be read as a chronological report of the development of The World Calendar; it is a collection of articles which seems to the author to give a clear picture of the movement. Chapters may be read separately.

It is the earnest hope of the writer that this presentation will prove of value in obtaining the long-desired result—adoption of The World Calendar, which responds to civilization's ever-increasing demands. To progress, man must be willing to accept change which proves advantageous for the greater good of all.

Progress begins with the minority. It is completed by persuading the majority by showing the reason and the advantage of the step forward and that is accomplished by appealing to the intelligence of the majority.

George W. Curtis

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I

A WELL-NIGH PERFECT CALENDAR

Abridged from an address given before the Ottawa and Montreal Centres of the Royal Astronomical Society of Canada, January 19, 20, 1944, which the Royal Society subsequently approved in resolution June 1947. The article appeared in the Journal of Calendar Reform, Volume 14, 1944.

ALTHOUGH not a scientist, I feel deeply privileged to talk with you on a subject which is closely linked to science. The accomplishment of astronomy in the measurement of time, the calendar, is one of proud achievement. It deserves full and lasting praise. From the beginning of science, astronomers, first with the naked eye and later with super telescopes, have meticulously measured the movements of the celestial bodies and the planet Earth, the better to ascertain the regular coming of the seasons and the accurate length of the year. From the earliest moon, star and Egyptian calendars down to the present Gregorian, the work has been admirably done. The calendar rests on a sound basis, although it is not as yet perfect. The calendar's beginning should really harmonize with one of the seasonal beginnings, but this is not of immediate importance. The

present need is to improve the internal arrangement, better to serve the present and coming generations.

That the Gregorian calendar does not meet present requirements is clearly proved by the astronomers themselves. They have substituted a more dependable and stable time-system of their own to offset the erratic Gregorian. I refer to the Julian Day method which eliminates entirely the weeks, dates, months and years in their time reckoning. Thus January 1 of the new year, 1944, was the 2,431,091st day, and the year will close on the 2,431,-457th day. The astronomer realizes, however, that counting by days only would be extremely awkward for daily life, entailing unnecessary hardships and inconveniences. The method of counting by the varying time-units, as day, date, week, month, season and year, is too valuable to discard. But he does demand, and justly so, that there is *planning* and *order* in the arrangement of the calendar, which is woefully lacking now.

The desire for order and stability in the calendar has also been recognized by the industrial world, and due credit should be given *it* for initiating the modern movement to meet this need. The various International Congresses of Chambers of Commerce and Industrial and Commercial Organizations urged an improved calendar in their biennial meetings in 1910, 1912 and 1914, and the Swiss Government in 1914 was requested to investigate the entire field in order that some international action be taken. The First World War interfered and it was not until 1923 that the question was placed before the League of Nations for consideration. This resulted

in an international conference being held in 1931. After a week's conference, which also included a fixed Easter date, the League of Nations at Geneva referred the calendar back again to the various governments for further study and consideration.

It was in that self-same year that your retiring President, Dr. H. R. Kingston, devoted considerable space in his annual report to the reform of the calendar. The two plans surviving the 500 submitted to the League were the 13-month plan of 28 days and four weeks to every month, and the 12 months of four identical quarters, each quarter having three months of 31, 30, 30 days respectively, better known as The World Calendar. Dr. Kingston noted that the League report indicated strong opposition to the 13-month plan and general sympathy for the 12-month arrangement. Ever since that year, the Royal Astronomical Society of Canada has shown continued interest. It has proudly placed itself in the vanguard of the movement, from which it has never wavered. Such loyal consistency has been most encouraging to all who are working for an improved calendar.

In the Society's attitude toward a 12-month calendar of equal quarters, it followed the conclusion reached by Commission 32 of the International Astronomical Union when it deliberated on the subject in 1922. The Union recommended a perpetual 12-month equal-quarter calendar on the 31, 30, 30 basis. Four years later, the Committee for Maritime Meteorology likewise favored the 12-month, perpetual, equal-quarter plan. The World Calendar thus rests on good scientific ground, which has

been further strengthened by the endorsement given it by the American Association for the Advancement of Science and other American scientific groups.

It is being said that this is not the time to change the calendar, when the world is in mortal combat and turmoil. This can best be answered by the following:

Does a person who is ill wait until a future time to be cured? No, he does not. When the Commanding General of our Armed Forces discovered that the old system of counting clocktime by A.M. and P.M. led to confusion, did he wait until a more propitious time to adopt the better 24-hour system? No, he did not. When the Armed Forces discover that certain types of airplanes or instruments are outmoded and no longer the best with which to wage victorious warfare, do they wait for the end of the war to make improvements? No, they do not. When a business man or manufacturer experiences inefficiency and loss of production and earnings because of poor management or tools, does he wait for a future time to improve conditions? No, he does not.

When errors, loss of product or earnings, and waste of time and material are discovered, the causes are remedied immediately to bring desired results. It is gross folly to do otherwise. *No war is won by delaying improvements, and no success is achieved by clinging unwisely to outmoded patterns and systems.*

And now when ideas and ideals are directed toward greater world cooperation with the purpose of building a better way of life for all peoples, it is obvious that the Gregorian calendar is at variance with these ideas and

ideals. For, gentlemen, the calendar has gathered unto itself the barnacles of imperfections for 2,000 years.

You will agree that no system, however imperfect, should be discarded until we are convinced that the contemplated change is really an improvement and will stand up under scrutiny and test. The new time-plan should be one that best meets *all* requirements and takes into consideration *all* conditions. It should be global in aspect because of our more closely knitted world and should, for the most part, function universally. The perpetual World Calendar has proved itself capable of meeting these tests.

In its mathematical structure it is *well-nigh perfect*. Its 12 months are arranged into equal quarters of 91 days, each quarter is further subdivided into months of rhythmic 31, 30, 30 days, that total an even 13 weeks. Each quarter, beginning on Sunday and ending on Saturday, is a prototype of the completed calendar year that will always begin on Sunday, January 1 and close on Saturday, December 30.

To complete the year, however, the necessary 365th day is placed after Saturday, December 30. It is called *Worldsday* (New Year's Eve) and is the new world holiday, dated December W. This new holiday is as far-reaching in its benefit as was the leap-year day introduced into the Julian reform. And the leap-year quadrennial day, the old February 29, becomes another world holiday, placed after June 30 and before July 1. This new *Leap-year Day* is dated June W. The letter W rather than a number is used to tell at a glance that December W and

June W are the new stabilizing days. Thereby the calendar attains stability, retains the familiar 12 months, and maintains the accurate length of the 365-day year with an occasional 366th day.

Within The World Calendar are the one or two new world holidays which, unique in observance, are bound to exert a unifying influence on all nations. In its physical aspect, a world holiday coming between a Saturday and a Sunday, completes and seals every year as to its exact number of 365 days, 52 weeks, 12 months and 4 seasons. At the turn of every year there is no left-over of the old; the new begins with a clean slate, at scratch. The calendar ledger closes with Worldsday, December W, so that the ledger of the new year begins with a new leaf.

In its broader aspect the new world holiday, December W, becomes a great unifying day for all nations, peoples, races, governments and religions. During its 24-hour-day observance, there will radiate a spirit of greater solidarity, of understanding, of amity and of good will. Whereas Christmas is the great Christian day of peace, good will to man, the new world holiday may become, as its name implies, *the all-inclusive World Day of universal brotherhood and unity*, without interfering with existing feast days. It may well be a step in the fulfillment of the Biblical prophecy of the tree of life that beareth 12 manner of fruits and yieldeth her fruit every month, and the leaves of the tree are for the healing of the nations. The world holidays in their cumulative observances truly symbolize the healing leaves of nations.

Now let us contemplate for a few moments the direct

advantages The World Calendar will have on the war and home activities.

We have found that the exigencies of the war have already changed the clocktime to the 24-hour clock for the Armed Forces. The Armed Forces were quick to perceive the need of eliminating the confusion of the A.M. and P.M. method. In like manner, The World Calendar will permit greater precision, discipline, order and efficiency in the huge task of prosecuting the war, because of the better and more perfect *correlation* of all the various calendar units. We all know with what meticulous care war plans are blueprinted and carried out.

In one year the United States alone produced for the Allied armies 85 thousand planes, 60 thousand artillery weapons, 34 thousand tanks and almost 7 million small arms. These mountains of supplies piled up in North Africa, the Near East, India and Australia. And when the invasion of Europe had opened, the Army Service Forces had the colossal task of supplying every item the invasion needed from tanks to safety pins. And closely following is the Dominion of Canada which has now become the fourth largest producer of munitions among the United Nations.

The responsibility of arming, feeding, clothing, fueling, transporting and healing the Army, and burying its dead, is the important function of the Army Service Forces. It is the perfect and all-embracing planning, which correlates these various functions, that the Military calls logistics. It was Lieutenant General Somervell, who supervised

this service, who has said: "Good logistics alone cannot win a war. Bad logistics alone can lose."

Therefore, what the General has said of logistics applies to the loose and slipshod methods of the Gregorian calendar. It has no plan, the various time-units are in constant disagreement, and it is certainly "bad logistics." Our present calendar is costly and wasteful. It no longer efficiently serves the demands of war or the needs of the civilians at home.

While conditions on the home front are obviously different, they, too, would be greatly aided by an improved time-plan. Consider the difficulty of the manufacturer, the industrialist, the employer and also the wage earner in figuring how many weekdays or how many time-and-a-half or double-time days are in a month. Here the Gregorian calendar plays havoc with the best laid plans. Some months have *four* Saturdays and Sundays, thus less time-and-a-half and double-time wages are paid, whereas in months having *five* Saturdays and Sundays *extra* time-and-a-half or double-time must be paid. When quarter-years vary in their lengths of days such as 90, 91, 92, 92 (this year being a leap year, 91, 91, 92, 92) additional inconvenience is encountered. All this inconsistency sabotages valuable energy, time, labor and money.

I should like to point out certain specific examples of the sabotage that besets almost every type of business. In 1942, Christmas came on a Friday. Newspaper publishers and their circulation-managers were at their wits end. The publisher did not know how many columns of news and advertising to anticipate for the Saturday after Christ-

mas, because he did not know how many stores were going to open on Saturday and how many were going to stay closed. The circulation-manager was equally as frantic, because he did not know how many papers he would be able to sell, since he had no idea whether people would go to business, stay at home and rest, or go away for a three-day weekend. In consequence of all this, one New York newspaper, with a circulation that exceeds one million, discovered not only that their advertising lineage was off 65 per cent, but that they had overprinted 80 thousand papers. These were returned as useless waste. Had the perpetual World Calendar been in existence, with its regular order and agreeing days and dates, past records comparable from year to year would have better indicated the number of columns to print, the number of papers to publish.

With the constant wavering of the Gregorian calendar, October in 1942 had *five* Saturdays; and in the previous year, October had *four* Saturdays. There was thus a 25 per cent adjustment in Saturday's figures alone. In 1943, in the United States, a further adjustment had to be made in that month because the Columbus holiday, October 12, which was celebrated on Mondays the two previous years, was celebrated on a Tuesday. And we all know a Monday holiday means a long weekend for many prospective store buyers.

Here is a more detailed example: the case of a well-known electric utility company that produced 220 million kilowatt hours in January, 1936, as compared with 258 million in January, 1937. This shows an increase of

17 per cent, but we discovered that January, 1936, had an extra Saturday and Sunday on which the day's output is naturally less than on weekdays—30 per cent less on Saturday and 75 per cent less on Sunday. Making allowance for this extra week-end, the rate of increase became 21.5 per cent instead of 17.3 per cent.

For education, the general custom to open schools in the United States is on the Tuesday after Labor Day. With Labor Day fluctuating from September 1 to September 8, the irregularity of the opening dates for schools, year after year, is most inconvenient. Under the New York State laws (I don't know what the laws are in Canada), a school year must include 190 teaching days to participate in the state school funds. The 190 teaching days cause difficulty when, for example, the school year opens on different dates each year. The first half of the year ending on January 25 contains 91 school days, whereas the second half ending on June 21 contains 95 school days. The so-called half-years or semesters, are far from equal and even, their internal arrangements are quite dissimilar. It is readily seen what a nightmare the Gregorian calendar is and how it causes all kinds of difficulties for the faculties and students in arranging schedules and vacations.

Wandering holidays add to the general confusion and uncertainty. Families are all too often separated at the vacation periods because these are observed differently in grammar and high schools, colleges and universities. And farmers who depend upon the help their sons and daughters can give them during vacations are at a loss to

calculate this, because these change from year to year. With the perpetual World Calendar the regular schedule of holidays on agreeing days and dates will do much to smooth the way for educational, social, commercial and welfare activities.

The question arises, with the mention of holidays, as to how the one or two new world holidays will be treated throughout the world. It is natural to suppose that the various nations will place these new holidays in the same category as their other holidays and maintain them on the same economic status. Each country is free to decide this question according to its accepted custom and legal requirement.

That the defects of the present calendar are recognized as serious detriments is clearly seen in the notable endorsements given The World Calendar by the three groups of Chambers of Commerce in England—the *London, British and Empire*—and by other Chambers in the United States such as the New York State, the Chicago Association of Commerce, the Pittsburgh, St. Louis and Galveston Chambers. In the labor world, the Labor Conference of American States in Chile, 1936, approved it and in the same year the International Labor Office also recognized that “the present calendar is very unsatisfactory from economic, social and religious standpoints and that recent studies, investigations, and reports have shown that there is a marked trend in favor of revision.” It thus recommended that the League of Nations study the whole question. In the educational field, the United States National Education Association and the World

Federation of Education Associations also favored a world calendar.

Toward the last quarter of the 19th century when travel on Canadian, United States and inter-European railroads was more general, some kind of uniformity in clocktime became increasingly urgent to avoid endless confusion and misunderstanding. I refer to Standard Time.

To a Canadian, Sandford Fleming, has generally been given credit for the idea in 1878 that a series of 24 time belts, each of 15 degrees, should circle our globe. However logical and practical, it did not win favor until in 1883 the railways in Canada and the American Railway Association took the initiative in adopting the new Standard Time. A conference held in Washington a year later brought the rest of the civilized countries into the fold, and it became international in use. The world was now more closely coordinated by the regular 24 time zones that brought order and stability to the clock throughout the world. It was instrumental in making the remarkably efficient and smooth performance of radio easier.

There are others, however, who have contributed toward the principle of Standard Time—notably in the United States, Charles Ferdinand Dowd. In 1872, he published a system that is identical with the Standard Time meridians in use today. Newspapers in the United States, in 1883, carried interesting accounts of the history of Standard Time and laid great emphasis on the work done by Mr. Dowd ever since 1869.

Gentlemen, there is usually more than one person to whom credit is due. In this instance, Canada and Amer-

ica are justly proud to give credit to two of their citizens for having provided mankind with the superior Standard Time system.

And this naturally leads me to give credit to another Canadian (by adoption), Moses B. Cotsworth. He contributed greatly in awakening the interest and showing the need for an improved calendar. His work was most valuable. Although his particular 13-month calendar plan has been discarded, as not being the *best*, every calendar reformer gladly pays tribute to him. He and his associates did the hard spade work which prepared the ground for the superior, more balanced and equalized calendar of 12 months and equal quarters—The World Calendar.

Today, international communication and transportation by airplanes are expedited and increased everywhere, forming the world into one large organized body. No place on the globe is more than 60 air hours away. The uniformity of the calendar, as ordered and stabilized as Standard Time, becomes imperative. A perpetual new calendar, every year the same, and eventually in use throughout the world, is the natural complement to Standard Time.

Is it too much to hope that, in following the example of adopting Standard Time, Canada and the United States will again join in taking the initiative by adopting another time-measure—The World Calendar?

No improvement, however good, has been accepted without some opposition, and changing the Gregorian calendar is no exception. Certainly the scientific group has suffered much persecution and opposition in its many

achievements. We need only to recall Ptolemy and Tycho Brahe, Copernicus and Galileo, and of more recent date, Bell and Edison, Pasteur and Madame Curie, who though derided and hindered in their sincere efforts to benefit mankind yet eventually achieved their goal.

Probably the greatest opposition to The World Calendar comes from certain orthodox religious groups. Their objections to The World Calendar arise from the fact that they see in the extra world holidays an eight-day week, which violates their tradition of "the unbroken continuity of the seven-day week since time immemorial." This alleged concept is not justified by historical fact. For it is known that in the ancient Israel calendars there have been three different calendars employed at different times and that the revisions of the calendar were "in all likelihood, of a thoroughgoing nature."

Between the Biblical creation of the world and the days of Moses are untold years of conjecture and unproved theory. Even after the days of Moses it is generally conceded that the method of timekeeping was changed and altered. Later even, when the Christians changed the ancient Sabbath to Sunday for their day of worship, in commemoration of the first day of the week when the Lord rose from the dead, Christians all over the world at that moment of change experienced an eight-day week —the interval between the Sabbath of old and the Sunday, the new day of observance. We cannot accept an arbitrary attitude that enslaves man to the past but rather seek open-mindedness and response to normal progress and development.

Here I am reminded of the story of Lot's wife, a sad commentary on all those who, looking backward, stand still. The most notable historical example of opposition to change is, perhaps, that of the fiery zealot, Saul of Tarsus, who, waging incessant war against a new religion, became blinded by his zeal. Notwithstanding this, when light and wisdom came to him, he became its foremost leader. So may we hope for The World Calendar with its one or two world holidays, that those who come to oppose will remain to approve.

The *real* fallacy of orthodox objection is that it does not recognize The World Calendar as a *civil calendar*. In revising the calendar it is not the intention to interfere with religious feast days and ritual. The Vatican in 1912 recognized this in a statement:

“The Holy See declared that it made no objection but invited the civil powers to enter into an accord on the reform of the civil calendar, after which it would willingly grant its collaboration in so far as the matter affected religious feasts.”

Among some of the religious endorsers for The World Calendar are the Protestant Episcopal Church and the Methodist Council of Bishops in the United States; the Universal Christian Council for Life and Work at Geneva, of which the Federal Council of Churches of Christ in America is a member. The former Archbishop of Canterbury, in a debate on the calendar before the House of Lords, 1936, declared: “I have found it impossible to resist the plea for reform . . . I think it would be a real misfortune if this matter were allowed to drift.” And the

Vatican has stated there exists no insurmountable obstacle to calendar reform.

The question of adoption becomes all important. The opportune moment to put any new calendar into operation is at that particular time when the day, date, month and year coincide in both the old and the new calendars. By that simple method the transitional year of confusion (when the Julian year became operative), and the dropping of 10 days (when the Gregorian calendar became effective), will be avoided. Sunday, January 1, 1950 is such a year.

In the face of all the advantages which I have stated and all the hardships we still have to endure, I believe the delay has no justification and would prove lamentable. Apathy and indifference have no place in better planning for our modern world.

As the scientists of the old and the new age have ever stood in the foreground of new truths and progress, so may you today uphold their standard by approving and endorsing the perpetual World Calendar.

In the ardent desire and wish to organize and bring the world to healthier and more wholesome conditions, your group can do no better than to sponsor The World Calendar—a plan that is ready at hand, that has been approved in principle by 14 governments and many international and national organizations.

For the Royal Astronomical Society of Canada to study and endorse The World Calendar would in all probability lead to similar action by the Royal Astronomical Society of London, of which the Astronomer Royal, Dr. H. Spen-

cer-Jones, has so splendidly given his approval. And in my own country, the American Astronomical Society and notably the National Academy of Sciences in Washington will certainly wish to take action.¹

We stand on the threshold of changes in all ways of life, among which belongs unquestionably The World Calendar. For Time to be really a healer, and we certainly have need of it in these catastrophic days, Time itself must be healed through its instrument the calendar, and aid in greater world cooperation, order, balance, stability and above all—unity.

¹ In this connection I would like to draw your attention to a questionnaire that, in 1942, Dr. William E. Castle, member of the National Academy of Sciences, sent to its 315 members on the desirability of adopting The World Calendar. Of the 168 answers received (more than half of its membership) 76 per cent approved this new time-plan.

II

CLARIFYING CALENDAR REFORM

This pamphlet was written at the request of friends and members who wished to know why I became interested in the reform. It was later published, somewhat abridged, in the Journal of Calendar Reform, Volume 24, 1954.

LOOKING backward over 23 years of active work to improve the calendar, I take much satisfaction from the progress made since 1930. From a small beginning the cause today has a steady world-wide following with committees, affiliates and cooperating organizations in almost every country of the world. And this has been achieved in the face of disappointments, opposition and the kind of delays which all too often beset worth-while reforms.

It is increasingly recognized that from the economic and practical viewpoints the new calendar will bring lasting benefits to peoples everywhere. Much has been written and said along these lines; however, I am convinced that there is another aspect not sufficiently expressed or understood—the spiritual significance inherent in the balanced, orderly and harmonious calendar of 12 months and equal quarters.

Time is an irresistible moving force that affects the life of every human being. It is expressed and recorded in the calendar. The ideal calendar, toward which man has been striving since the dawn of civilization, must be based on astronomical law which means it transcends national boundaries, racial differences and religious sectarianism. It must recognize not only the natural laws which direct the movements of sun, moon and stars, but also the cosmic laws of harmony, order, balance and equality so inspiringly exemplified in the celestial universe. The calendar must be universal and impersonal in its adaptability to all peoples and nations.

The present Gregorian calendar, although it bears the name of a Christian Pope, has gradually been accepted by practically all nations in their contacts with the outside world. Its adoption by non-Christian countries is strong evidence that it is regarded as a scientific, secular system of time-measurement. The Gregorian reform was essentially an astronomical adjustment by which the calendar was brought into agreement with the seasons.

My own keen interest in the revision of the calendar came in 1929 while I was spending part of my summer at the Lake Placid Club in the Adirondack Mountains. One morning I saw an announcement of a lecture on "How to Simplify Life" by Dr. Melvil Dewey, the eminent president and founder of the Club. He was an advocate of simplified spelling, the metric system and calendar reform.

Dr. Dewey's discussion of the calendar was convincing on the complicated and unnecessary irregularities of our present time-system. He explained how we are actually

using 14 different kinds of calendar years and 28 different types of months, that weekdays and month-dates never agree and that no calendar year is like the past or following year. He pointed out that quarter-years and half-years are not equal, and holidays shift in their days and dates from year to year in this hit-and-miss time-system.

Hamlet's words "The time is out of joint" came vividly to my mind. I was suddenly aware that our calendar was and still is an outstanding example of confusion and instability, a guessing game that is disturbing and costly. I found myself amazed that civilization had tolerated this haphazard calendar for two thousand years.

Dr. Dewey's solution however—which required the acceptance of a 13-month system—seemed impossible. How could people ever be persuaded to accept a non-divisible and awkward number like 13? I had serious misgivings, but there seemed nothing I could do, so I dismissed the subject.

It was a fortnight later that I was reading in my room the Sunday *New York Times* (on the to me unforgettable 8th of September 1929), and found there a letter describing another kind of calendar reform, one which had originated in Europe. It was called the "12-month equal-quarter plan," and I was immediately attracted by its simplicity, order and symmetry. As I was contemplating it, I heard a clear voice: *You must work for this plan.*

Although the call was distinct and convincing, my first reaction was "How can I? I have no experience." Then I remembered the doubting Zachariah and the believing Mary, and I knew I had to accede. With no more hesi-

tation my decision was made by answering aloud, "If You wish me to do this, God, I will do my best."

I then recalled that Moses through the flaming bush, Samuel in the watches of the night, and St. Paul on the Damascus road, had each received his divine message. I knew that clergymen, teachers, doctors and reformers had been called to their professions and now I had experienced a "calling." I set out immediately to begin my preparations, deeply grateful that such a significant work had been given me to do. Willingly and gladly I dedicated myself.

My first act on returning to New York City was to attend a lecture on the reform of the calendar at Columbia University. I learned that an important international conference on this subject was to be held at the League of Nations in October 1931. The lecturer was confident that the 13-month plan would be endorsed by the League, because of the active Eastman propaganda in England and America. Here was an immediate challenge that had to be met. I realized that an organization had to be formed through which adherents of the 12-month revision could work, stimulate public opinion and obtain increased support.

I freed myself of all other obligations in order to give my undivided time and energy to the calendar. I sought to acquire adequate historical and economic information. The following weeks were busy with research in the New York Public Library and a study of the voluminous material which had been sent me by the Eastman committee in Rochester. I felt a pamphlet had to be circulated, ex-

plaining the superior qualities of the 12-month equal-quarter plan, as contrasted with the 13-month plan.

It soon became apparent that a more suitable name was needed for the proposal. George Eastman called his 13-month plan "The International Fixed Calendar," which was arresting and descriptive. I considered words like "Universal" or "World-wide" or "World" and of the three I decided that "The World Calendar" was the best. As a title, it conveyed the idea that the new calendar is all-embracing, comprehensive and suitable for everyone. Thus did the perpetual 12-month plan become The World Calendar, and the incorporated organization to support it became The World Calendar Association. I was most meticulous to retain the article *The* in the title, because this little word had a really pertinent significance and emphasis.

The first office of the Association was located at 485 Madison Avenue, New York City. A small executive committee assisted in policy matters and advised regarding the initial mailings to prospective members, particularly to business men, educators, scientists and leaders of public opinion.

The first pamphlet consisted of 24 pages. About 30,000 copies were mailed just before Thanksgiving Day in 1930, in the belief that the matter would be discussed around the dinner table on this typically American holiday.

Between two and three thousand members were enrolled within the next few months and many enthusiastic letters were received. It was this valuable nucleus of support which enabled the Association to achieve recognition

at the League of Nations in Geneva, so that our representatives were able to attend the formal meetings of the International Conference in October 1931, as well as the Preparatory meeting in June.

Meanwhile the Association initiated the quarterly *Journal of Calendar Reform*, with Charles D. Morris as editor, intended to circulate widely in Europe as well as in the United States. It brought many influential advocates and gave the organization additional prestige at the League of Nations. It was the first concrete attempt at a continuous study of the calendar on the broadest international basis, and this kind of persistent research was what the subject needed. The Journal published facts and brought opinions of many influential minds from the ranks of statisticians, scientists and earnest students of world affairs. Contributors to the Journal in the 23 years since its inception have indicated the scope and influence of the calendar in every field of human endeavor.

The youthful World Calendar Association attracted attention and became a respected factor in the international picture when the Preparatory Committee met in June 1931. Later it received staunch support from a group in France which had organized a "Bureau d'Etudes" and a challenging band of enthusiasts from England who were setting up an important British Parliamentary Committee.

These groups, together with the American supporters of The World Calendar, were represented at the General Conference of Calendar Reform at the League of Nations in October as official observers. Our strength was a sur-

prise to the Eastman forces, which had anticipated an easy victory for the 13-month plan. The official Swiss delegation proved a strong power in upholding the 12-month revision. The outcome was a tie vote, with two nations endorsing the 13-month plan, two nations supporting The World Calendar, and the others taking no position until the subject had been further studied and clarified.

The chairman of the conference closed the discussion after several days by pointing out that "most governments had not adopted any definite attitude and could not express an opinion on the various systems proposed." But he noted that "the preference appeared to be for a perpetual calendar rather than for regularization of the quarters."¹ His emphasis on the latter point indicated the dissatisfaction with a proposal for the mere regularization of the quarters without including the perpetual feature.

It may have seemed to some observers, in the autumn of 1931, that the League of Nations had not made much progress toward enactment of calendar reform. But officials of the League did not share this view. They felt that for the first time a really important international conference of governments had considered the matter in prolonged and deliberative meetings. The League in committee was instructed to continue the studies and resubmit the question to the various governments.

When the subject was resubmitted (in a draft convention in 1937) 14 governments (later increased to 17) were ready to approve The World Calendar, and but six governments voted against it. There still were nations

¹ League of Nations: C. 977 M 542. 1931. VIII.

which refrained from voting—although the idea had made substantial progress, because of the earnest beginnings at the outstanding 1931 conference.

The attitude of religious groups had been expressed at the 1931 meetings because certain facets of calendar reform were of concern to them. At the conclusion of the 1931 meetings in Geneva, I felt it important to discuss the whole matter more intensively with religious leaders. I had talked with Mahatma Gandhi in London, before proceeding to Geneva, who informed me of his approval of our work and disapproval of a 13-month plan. On my return to New York I approached the Federal Council of Churches of Christ in America.

In due course calendar reform came before the Universal Christian Council in Geneva, the world organization of Protestant and Eastern Orthodox Churches, and the Council passed a formal resolution instructing its officers to study the whole question. The ensuing study took four years of research and consultation, after which a resolution was passed (with but one dissenting voice) approving The World Calendar.

The Roman Catholic Church had already expressed its views. It had stated to the 1912 meeting of the International Chamber of Commerce that "The Holy See declared that it made no objection, but invited the civil powers to enter into an accord on the reform of the calendar, after which it would willingly grant its collaboration in so far as the matter affected religious feasts." This position was reinforced in 1924 when the Vatican representative, together with those of the Anglican and Eastern

Orthodox, assured the League of Nations that no dogmatic objection stands in the way of calendar reform.

As for other world religions, the approval of Moslem nations ² is an assurance that religious sectarianism has no logical place in the revision of the civil calendar. Japan and China have made similar statements, and India (through Mahatma Gandhi and, more recently, Prime Minister Nehru) has indicated its support and its belief that reform of the civil calendar lies outside the religious field. The calendar is rightly considered as a scientific and secular system of recording time conforming to astronomical law.

I have given emphasis to various religious sectarianisms because I believe it is time to clarify a situation from which have come many misleading statements. The reform of the civil calendar is a civil and secular matter, without religious bias of any kind. Once the new calendar is installed, the various religions can take up the question of revising their respective feasts within the orderly, balanced and harmonious civil system. No government seeks to dictate to them, or to assume any authority over religious calendars. Thus the Association does not deal with a fixed Easter.³

Calendar reform continued to be a matter of study and consideration at the League of Nations until that

² Afghanistan, Turkey, Syria, Saudi-Arabia.

³ The Federal Council of Churches of Christ in America in 1944 endorsed the Easter observance on the second Sunday in April which in The World Calendar would be April 8, nearest the historical date April 9. This provision would prevent Good Friday from falling occasionally on Friday, April 13.

body ceased to function. It was in 1937 that the League submitted a formal Draft Convention, presented by Chile, to its members. At this time it achieved one highly important result, it eliminated the 13-month plan. The 13-month calendar was abandoned, because of the many drastic changes involved. The indivisibility of the number 13 was another factor as well as the conviction that "the number 12 is better adapted to human habits and needs."⁴

In the perpetual World Calendar of 12 months, perfect coordination is had among the various time-units. The two stabilizing days, which originated with the Roman Catholic priest Abbé Marco Mastrofini in 1834, are the *new world holidays* dedicated to world unity, good will, cooperation and peace. Celebrated all over the world, they have universal appeal. They offer spiritual sustenance sorely needed now and always—giving to the calendar a higher moral tone.

This new civil calendar is as reliable and uniform a time-plan as the dials on our watches and clocks. Days are anchored to their dates, facilitating business and trade transactions, transportation and communication systems, legal documents and court calendars, international and national programs, and school, family, social, religious and club activities. The new calendar, comparable from year to year, will eliminate the present calendrical complications when making analyses, recordings, compiling data and planning engagements. A delightful sense of security and tranquility will be had with the realization

⁴ Camille Flammarion, founder and president of the French Astronomical Society.

that every new year will begin regularly on Sunday, January 1, and that Christmas will come regularly on Monday, December 25. We will rest more easily and calmly, knowing that as far as the calendar is concerned we need no longer fret, guess and worry as to weekdays and month-dates.

Calendars in the ancient past were placed within the authority of the priesthood which comprised the most intelligent and learned men of a tribe or nation. They had opportunities to study and scan the heavenly bodies which influenced the days and the coming and going of the seasons. Thus priestly scientists and mathematicians were the ancient calendar makers, setting aside certain religious holy and feast days and adjusting them to fit within the calendar. All too often religious ideas interfered with the clear scientific concept of the calendar itself, so that the calendar became enmeshed with countless religious beliefs, superstitions, traditions and customs in the various nations of the world. Religious sectarianism entered into the making of the calendar.

Most ancient calendars were based on the moon, with the month the important time-unit. Among these early moon calendars were those of the Babylonians and Chaldeans. The years had 12 months with an occasionally inserted 13th month considered as an "evil time." Months had 28 days of four weeks. The four phases of the moon had each about seven days which gave rise to periods of seven days, and the days were named after the then known seven planets. Each day and even the hours were supposed to be influenced by their particular planets which

gave rise to superstitions and taboos. The scientific aspect became secondary in a maze of astrological practices and forecasts.

The Israelite calendar was also lunar, but the seven days were considered days of Creation with the seventh day, the Sabbath, devoted to worship, prayer and rest. The week had a religious connotation far removed from the Babylonian series of seven days with their astrological influence. In further stages of the calendar, the beginning of the year was changed from the spring season to the autumn season ; an earlier pentecostal calendar of seven weeks with seven Sabbaths augmented by the closing 50th day (as a special offering to the Lord) ⁵ was discarded ; a new theory of the “unbroken continuity of the seven-day week” was established by religious leaders during the Babylonian captivity.⁶ From a strictly lunar calendar it gradually evolved into a luni-solar calendar. Thus we observe that the Israelite calendar has not been a static system but was frequently changed to meet later requirements of the people or their rabbis.

This opinion is confirmed in an article, “Israel’s Calendar Confusions,” wherein the writer closes with these words : “Acceptance of The World Calendar may entail some changes ; but even the exponents of the Conservative Jewish religious tradition know that Jewish time-reckoning systems have changed in the past and are again changing today in independent Israel.”

Most famous of all ancient calendars is perhaps that of

⁵ Leviticus 23:15-16.

⁶ Hebrew Union College Annual, Vol. VII, pages 75-109.

the Egyptians. Their priestly astronomers and mathematicians, after scanning the celestial bodies and forecasting the inundation of the Nile, discovered that the seasons were dependent upon the sun and thus the sun was a more vital influence than the moon. The moon as the time-keeper was discarded and the sun became the central unit of the calendar. Twelve months of 30 days each constituted a year of 360 days at the end of which five days were added and placed under the authority of the priesthood. By this method the calendar was kept in step with the seasons. The many holy and feast days were also under the jurisdiction of the priests. The Egyptian solar calendar is the ancestor of our present Gregorian.

The earliest Roman calendar was so confused and complicated by priestly interference that it was completely impractical. Julius Caesar arranged the calendar on a more scientific and orderly basis, taking as a pattern the Egyptian solar calendar. He eliminated the moon calendar with its arbitrary insertion of a 13th month and distributed the five days of the Egyptian solar calendar more evenly throughout the year. He introduced the leap-year day every four years, a device by which the calendar would conform more nearly to the seasons. Leap-year day was an inserted day similarly as was the more ancient 50th day in the Israelite pentecostal calendar. But here also as with previous calendars the priesthood wielded its influence.

The Moslems use a strictly lunar calendar not adjusted to the seasons so that months wander throughout the year until after 33 years they return to their original start-

ing point, then to resume their wanderings. The religious character entered in with the Hegira of the Prophet Mohammed, from which event the Moslem calendar is dated A.D. 622. Their 12-month calendar is justified in the Koran: "Twelve months is the number of months with God, according to God's book, since the day when He created the Heavens and the Earth."

The Christian calendar had its beginning with Constantine the Great, the first Western ruler converted to Christianity. The basis of this calendar was still the Julian upon which, however, was grafted the seven-day week used by the Jews. The seventh day of worship was changed to the first day of the week, Sunday, for worship, praise and prayer. The change was made so as to commemorate the Resurrection of the Lord—on the first day of the week. As previously mentioned, the latest reform by Pope Gregory XIII was scientific in adjusting the year to the seasons, so that ecclesiastical feasts dependent on astronomical occurrences could be maintained.

Opposition to calendar reform in a proposition that is astronomical and mathematical comes from the interference of certain religious groups. They fail to understand the universal and scientific character of the calendar and that it belongs to all nations, peoples and races. It does not deal with religious belief, dogma, theology, tradition, myth or orthodoxy. Therefore a tradition formulated in the time of the Babylonian captivity should not be made a reason for unreasonable adherence by Orthodox Jewry to their theory of the unbroken continuity of the seven-day week.

A Seventh-Day Adventist minister recently said that history all too often recorded that in hindering progress "zealous religionists prevailed upon the authority of the state to enforce their convictions." Surely in a scientific and astronomical matter civil authority should not be hampered by narrow sectarian points of view.

To certain religious sectarians opposing The World Calendar because of the new world holidays I pose three questions: First, are we not told that the Sabbath was made for the benefit of man and not for his enslavement? Second, scientifically the international date line requires a six- or eight-day week when crossing it, depending upon the direction. Does not this cause a broken continuity of the seven-day week? Third, for Christians and Jews the Fourth Commandment clearly reads that six days of the week are for labor and one day for rest. But in the accelerated and intensified age in which we live, the six days of labor have been reduced to five with one day for relaxation and another day for worship, praise, prayer and rest. Why is the opposition reconciled to this accepted change while still adhering to a tradition and an interpretation not recognized by most Christians and Moslems, Hindus and Buddhists?

I wish to restate again firmly and unequivocally that The World Calendar is global. It does not deal with any form of religious difference and is not subject to any religious group. It includes and serves all religions, all races, all nations, all peoples and all professions and activities of life. The World Calendar is a servant of Time, as Time is

a servant of the Creator who fashioned the heaven and the earth.

In considering this, we might well contemplate the words of Gamaliel when he warned the opposition: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed."⁷

Recalling that in the past, Moses was opposed by his people only to have the Decalogue become the moral code for civilization, Ptolemy Euergetes of Egypt was opposed only to have his idea of an extra day for the "Good-doing Gods" adopted by Julius Caesar several centuries later, Copernicus' and Galileo's scientific concepts were opposed only to have them universally accepted, and Standard Time with its international date line was opposed as interfering with "God's time" only to be accepted as the world's clock time, so too The World Calendar is opposed but will yet be accepted with its universal world holidays. The new calendar rises above politics, prejudice, superstition, nationalism and sectarianism. Firmly it stands, foursquare on its own.

The World Calendar is achieving a close and harmonious relationship among the various time-units in an admirable and just manner, and the different holy and feast days, observed by the many different groups of religion, fit easily and smoothly within it. No preference is

⁷ Acts 5:38, 39.

shown any one particular religious group; they are all dealt with impartially. The Christian observes the first day Sunday, the Moslem may have his sixth day Friday, and the Jew and Seventh-Day Adventist their seventh day Saturday.

Of outstanding moral and ethical significance are the two new world holidays: the annual Worldsday, to be universally observed at the close of every year (similarly as the closing 50th day in the ancient Pentecontad calendar) and the quadrennial Leapyear Day (introduced by Julius Caesar) at the end of the second quarter in the middle of leap years, thereby maintaining a nice balance between the two half-years. Both these world holidays are considered *non-working* days.

Thus in The World Calendar the last 365th day is annually honored by all peoples on earth with a new world holiday that completes every year. Then each new year begins with Sunday, a day of praise, prayer and worship, whereby the activities of each year begin regularly with Monday, January 2. The psychological influence of the *new* closing and the *new* beginning of the year is still not understood, but I believe its significance will be recognized and more fully appreciated as the years roll on.

The World Calendar is free from all religious sectarianism which too often in the past has confused and divided the people in their time-system.

A significant mathematical plan is explained in the last book of the Bible. The holy city of Jerusalem is portrayed as foursquare, with each of the four sides having

three gates and each side facing the four cardinal points of the compass which in breadth, length and height are equal. Mention is then made of the tree of life bearing and giving twelve kinds of fruit and yielding its fruit each month, and the leaves are for the "healing" of nations.

Comparing this mathematical pattern with the civil World Calendar one cannot fail to be impressed with the close similarity. The "healing leaves" are symbolic of the annually recurring Worldsday which in its world-wide observance would unite all peoples—certainly a healing influence. I often ponder: "Can it be that The World Calendar is a fulfillment of an ancient prophecy?"

Not only does the revision of the 12-month calendar follow the laws of nature in that it conforms to the four seasons and the length of the year, but it obeys the cosmic laws of harmony, equality, balance and order. Harmony is innate in all the various time-units, equal and just consideration is given each without preference, balance is maintained between the equal quarters and half years, and a rhythmic order pervades the entire calendar.

When the scientific and moral aspects of the new civil calendar and the deep meaning and far-reaching influence of the world holidays are recognized and understood, I believe sectarian opposition will disappear. The World Calendar will be accepted on its practical, utilitarian, beneficial and ethical merits. A wholesome balance is established between the material and the spiritual.

Abbé Chauve-Bertrand, a French priest and a foremost European calendar authority, wrote: "Everything living develops and changes; we must be continually

abandoning something of the past in exchange for something better in the future ; the most ancient and venerable of traditional institutions must themselves be modified from time to time ; and *more than once people have regretted that reforms did not come about when they were first desired.*"

An eminent scientist, Professor Martin P. Nilsson, in *Primitive Time-reckoning* published in 1920, an outstanding book in the annals of calendar history, draws the conclusion that the calendar "must be emancipated from religious cult."

Adoption of the solar calendar by the Egyptians in 4236 B.C., forerunner of the present Gregorian, is given high praise among historians and scientists as "the earliest dated intellectual event in human history." And this in an era that we are too prone to describe as pagan and primitive!

Like the Egyptian solar calendar the acceptance of The World Calendar in our age and era will be looked upon as one of man's outstanding achievements, a signal event of human endeavor promulgated when conditions were confused, uncertain, and humanity everywhere was laboring under terrific economic, physical and mental stress and strain.

The United Nations, before which the calendar is under consideration, is the one established organization to deal effectively with the revision of the calendar on an international basis. Were this body to recognize The World Calendar as based on astronomical law yet imbued with moral-ethical qualities ; regard it as a civil matter,

unrelated to this or that religious dogma and tradition ; deal with it from the universal and impersonal stand-points ; approve it for world use ; there would result far-reaching and lasting benefits for the common good of mankind. Such an act would impress itself upon civilization for countless years and would justify the ideals and hopes of the men and women who fostered this world-wide and much-needed international organization. The World Calendar would go far toward creating greater unity, cooperation and good will.

Civilization urgently needs this new time-plan for the new age upon which we are entering. Its adoption is essential to world progress and man's development, making possible new discoveries and inventions as undreamed of as were the radio and airplane by the advocates of Standard Time. Vast possibilities stretch out before us with the daily use of the orderly and perpetual World Calendar. This new time-keeper may be likened to a portrait of the new world, wherein every feature (time-unit) is in alignment, resulting in structural perfection and beauty.

The touchstone of the present era is unity and a search for peace. We have come quite a way in breaking down the barriers of nationalism. What is more fitting then, than to eliminate religious sectarianism from our time-system and adopt The World Calendar as a means to establish a system by which the entire population on Earth can function and live more easily and peacefully?

With all the persuasion of which I am capable, I ask *urgency of action* on the part of every member of The World Calendar Association, every individual and leader,

governments, foreign ministers, the United Nations, international and national organizations and all other groups. We must all press forward *now* so that The World Calendar can be put into operation.

I am convinced the United Nations and this generation will not be found wanting, but will march steadily onward with faith and vision, for "where there is no vision the people perish." Let us then without delay

"Make big plans; aim high in hope and work, remembering that a noble logical diagram once recorded will never die, but . . . will be a living thing, asserting itself with ever growing consistency."

Thus will The World Calendar stand an enduring monument to the greater progress and welfare of civilization, to the courage and wisdom of man, and to the glory of God—the Creator. Gratefully I and The World Calendar Association give honor and praise, knowing that with God all things are possible.

III

DECEMBER W—JUNE W

This article appeared in the Journal of Calendar Reform, Fourth Quarter, Volume 12, 1942, now somewhat revised.

WITH the New Year, 1943, The World Calendar offers Worldsday and Leapyear Day—two new world holidays—dated December W and June W.

These one or two days, which were first conceived by an Italian priest, Abbé Mastrofini, in 1834, were named blank days, given no day in the week, being outside it, yet belonging to the year. As the name implied, their position was untenable and unenviable. It was therefore not surprising that opposition arose to these blank days. They had no appeal. For some time comparatively little mention was given a new calendar; it rested in oblivion. The 13-month plan by Auguste Comte in 1848 was cluttered by so many new names, with the 365th day dedicated to the “dead” and the occasional extra day, the 366th, in leap years dedicated to “eminent women” that it did not improve matters. Then in 1887 the French Astronomical Union revived the subject, and again the one or two blank days came to the fore only to receive the same disfavor.

It was not until the League of Nations took up the question of calendar revision in 1924 that these step-children and outcasts were given new names—intercalary or supplementary days. They were unwanted Cinderellas.

But The World Calendar, playing the role of Prince Charming, freed them from neglect, elevating them to their true worth and station. They were given, from that time forward, their rightful names within the months December and June, and the dates December Y or 31 and June L or 31. December Y designated the 365th day of the year as the Year End Day and June 1 designated the 366th day in leap years as the Leapyear Day. Their mission was that of *world holidays* uniting nations, races, peoples and faiths as one in the universal bond of time. They symbolized, in fact, the “healing leaves of nations,” so beautifully described in relation to the tree of life in the last chapter of the Bible.

So far, so good. They grew in favor and received greater respect in their new-found service to the human family. But something was still lacking. Their dates had not received a common denominator—December Y, the former Year End Day and now *Worldsday*, differed too greatly in the various countries where the last day of the year is called New Year’s Eve or Sylvester, and likewise June L, the *Leapyear Day*, did not serve countries where this day is known as Bissextile.

Now once again The World Calendar, recognizing the global aspect of these world holidays and their increased

significance in the world today, has bestowed upon them the new Worldsday and Leapyear Day, their rightful dates, December W every year and June W in leap years. It was realized that to number the two world holidays as June 31 and December 31 would obviously cancel the numerical equality of the 91-day quarter-years.

In ancient Roman days, long before the New Deal with its alphabetical agencies, alphabetical letters were used for dating rather than numerals. The method of dating by letters is also frequently used when new buildings are dedicated and the year is dated by letters. Likewise many books number their chapters with alphabetical letters, each denoting a numeral. The letter M indicates 1000; D, 500; C, 100; L, 50; X, 10; V, 5; and I indicates 1. The British when dating documents and letters often employ both numerals and alphabetical letters. For instance, Christmas, December 25, 1942, is written as 25, XII, 1942. The letter W in both December and June tells at a glance their significant characteristics and simplifies dating.

There is another advantage in the use of the letter W for the world holidays in connection with different foreign languages. For English-speaking peoples, Germans and Dutch the word *world* begins with W—*world*, *welt*, *wereld*. By turning W upside down it becomes a new initial, M, and the word *world* in Italian, French and Spanish-speaking countries begins with the letter M, such as *mondo*, *monde*, and *mundo*.

With the newly acquired dates, December W and

June W, both Worldsday and Leapyear Day have cast off the unenviable Cinderella-like quality and have become the princely and honored world holidays. Their calendar status rests secure and from within their orbit of world service they invite world acceptance.

IV

TIME'S UNRULY CHILDREN

This talk was given before the International Women's Week Convention, of which Mme. Magda de Spur was president, in Budapest, Hungary, August 9, 1937. It appeared in the Journal of Calendar Reform, Volume 7, 1937.

HOW many of us assembled here today in beautiful Budapest realize that the same unsatisfactory and deplorable conditions existing in our world today—confusion, disorder, inequalities and lack of cooperation—prevail in a very notable degree in our calendar? To remove these undesirable conditions and to institute in their stead the desirable qualities of stability, order, equality and cooperation are the objectives of calendar reform.

In the short time available to me I can only outline to you the fascinating history of the calendar. There have been four great reforms in the past. The first reform was that of the Egyptians when they rejected the moon and accepted the sun as the prime recorder of time. For the sun directly affects the seasons upon which the year is based. The second occurred under Julius Caesar when the leap-year rule was introduced into the calendar, a necessary measure by which the year is brought into

rhythmic step with the seasons. The third was that of Constantine the Great when he introduced the 7-day week into the civil calendar. The last change was the well-known Gregorian reform of 1582. It amended the leap-year rule, and adjusted the seasons to their proper places in the calendar by a drastic alteration of dates. Thus the calendar we use is not a static thing, as is sometimes assumed, but is man-made. It is man's attempt to adjust his yearly timepiece in tune with nature. The reform of today is but another progressive step toward further needed improvement.

How to harmonize the different time-units, the day, the week, the month and seasons *within* the year, has ever been man's great problem. It is a problem that has remained unsolved throughout the past, and because it has remained unsolved, our calendar is *not* a happy family of time. The various offspring—the 24-hour day (of which there are 365 in ordinary and 366 in leap years), the seven-day week of which there are 52, the irregular length of the 12 months, the four seasons, the unequal quarter and half-year divisions—never agree among themselves, neither do they cooperate with each other. Father Time's family contains a most unruly lot of children. And the result is inevitable confusion and discord.

The yearly difficulties and disagreements among them are many. The year never begins on the same weekday twice in succession. Month dates and days of the week never correspond—thus August 1 last year was on a Saturday and this year on a Sunday. The months do not

necessarily have the same number of Sundays, Mondays, or Fridays. . . . Annual educational and vacational schedules are never the same. Accurate comparisons between one year and the next are never possible.

We may well query why this unsatisfactory and changeable calendar has been tolerated so long. It has been tolerated on the ground of familiarity. We have become accustomed to it and as such have taken it for granted. But in these days people are no longer content to respect institutions merely because they *are* institutions and are prepared to examine existing conditions and, when it seems best, to improve upon them. The characteristics exhibited in our present calendar contain everything we deplore—irregularities, inequalities and disorder. Is it to be wondered that other systems and activities of man are equally confused and equally devoid of harmony and happiness? Especially is this true when we realize that time plays an important part in every phase of man's life and in all of his many activities.

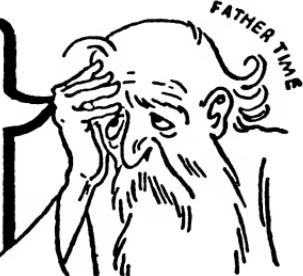
To establish a happy family of time, wherein all the different offspring are free to perform their work in harmonious and brotherly relationship, is the aim of reform. We are no longer satisfied with a lot of unruly children. We desire and insist upon fraternal relationships.

But how is this to be attained? How is the mathematical problem, which contains so many differences, to be solved? The genius of calendar reform was a Roman Catholic priest, Abbé Mastrofini, who found the key

THE GREGORIAN CALENDAR (ONE UNHAPPY FAMILY OF TIME)



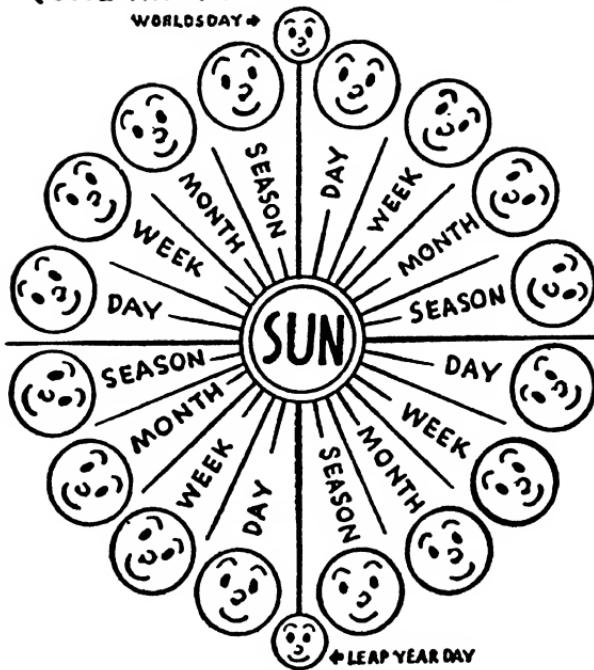
WHY DO MY CHILDREN QUARREL SO? NO WONDER THE WORLD IS CONFUSED AND UNHAPPY WITH MY CHILDREN IN CONSTANT DISAGREEMENT.



THE WORLD CALENDAR

(ONE HAPPY FAMILY OF TIME)

WORLDSAY +



HOW HAPPY IT IS FOR MY CHILDREN TO LIVE TOGETHER IN BROTHERLY RELATIONSHIP. BY FINDING HARMONY AND AGREEMENT AMONG THEMSELVES THEY WILL HELP TO BRING PEACE AND ORDER INTO THE WORLD!

FATHER TIME

to the problem. It was this priest who arranged the year into 364 days, a number easily divisible, and conceived the one or two "intercalary" days required to keep the calendar in proper step with the seasons. The intercalary 365th day he placed at the closing of the year, known as Worldsday (Year-end Day), and the 366th day in leap years, known as Leapyear Day, he intercalated between the first and the second halves of the year. By this method every year begins with Sunday, January 1, and the second half of the year always begins with Sunday, July 1. Thus has religion in one of its inspired moments solved the difficulty. By this masterly stroke the calendar found its stability and the family of time its permanent and peaceful home.

This new calendar, known as The World Calendar, secures stability, unity, equality and order—characteristics that *invite* enthusiasm and support.

In all frankness I must mention that another plan, the 13-month calendar, had at one time received serious consideration, but the awkwardness and unpopularity of the number 13, together with the drastic changes that its adoption would bring, has steadily driven this plan into the background. The 12-month reform holds the field.

But how is the reform to be accomplished and by what means can the new calendar be put into active operation?

A calendar does not belong to one special group, nation or people. It must be universal in outlook and scope. It must be used for the greater good of mankind without partiality or bias. Thus the reform exercises a world-

wide influence in the direction of international cooperation and world fellowship by the use of one and the same calendar.

It is fortunate that there exists an international organization which has had the subject under deliberation for some time. The League of Nations has carefully studied the question and within this year has been active in placing The World Calendar before the various governments for their opinion.

I feel it is a great privilege and honor to speak to you today on this lively subject, because I am a firm believer that woman's opinion exerts a powerful influence on all national and international affairs, and when once enlisted it can achieve wonders. For the *combined* forces of men and women will provide the zeal and impetus that are needed to ensure speedy and effective action.

It has truly been said that the reform of the calendar will crown with honor that generation which has the vision and courage to achieve it. *Let ours be that generation.*

In the coming months there will be many opportunities for making known to the governments of the nations that there exists a real desire and an enlightened opinion in favor of the reform. May I express my fervent hope that what I have said will encourage you to use your active influence to induce your respective organizations and governments to support this worthy cause.

The success of the League of Nations in this matter will prove definitely that international conferences are successful, that world cooperation is practical, and that

not only has the family of time secured a fraternal fellowship among its various time-children but that a foundation stone has been laid upon which it may be possible to build other systems of similar aims.¹

¹ From the League Council report: ". . . The Advisory and Technical Committee for Communications and Transit . . . has come to the conclusion that it is not expedient, for the time being . . . to retain the question on the Agenda . . . the Council could take up the question again if circumstances should, at a later date, be more favorable." (League of Nations Documents C.380, M.256, and C.385, 1937, VIII.)

V

WORKABLE WORLD UNITY

This article was written as a contribution to the February "Brotherhood Week" which is annually observed in many synagogues and churches, to promote cooperation between Jews and Christians on behalf of a more dynamic religious life for America. In this yearly get-together, the leaders of Catholic, Protestant and Jewish faiths find much common ground on which they can make a united effort to reinforce the religious basis of American citizenship and government. Miss Achelis suggests that calendar revision is a concrete example of a cause which can be enthusiastically supported by all faiths—not only Christians and Jews, but also Moslems, Buddhists and followers of other religions throughout the world. It was published in the Journal of Calendar Reform, Volume 22, 1952.

ON THE way to my office every day, I pass a new building at the corner of Fifth Avenue and 65th Street, recently erected by the Union of American Hebrew Congregations. The front of the building, facing the avenue, bears in large bold letters the inspiring words "Love thy neighbor as thyself." The longer wall on 65th Street, has another text, "Do justly, love mercy, walk humbly with thy God."

The first of these comes from the Old Testament and achieved new emphasis and meaning at the beginning of the Christian era when Jesus made it the second Great Commandment for all His followers. The other statement

is from the prophet Micah, which received many centuries later a beautiful reaffirmation from the greatest poet of the English language: "The quality of mercy is not strained . . . it is an attribute to God himself . . . when mercy seasons justice."¹

Profoundly arresting are the five words which face the avenue. They have a deep meaning to the multitudes of people who pass by, vividly recalling that we are all neighbors, that all people are like ourselves, that we should regard each other as brothers. Collectively and individually we are children of one and the same Creator. We spring from the same Source, notwithstanding differences. Brotherhood is man's common heritage and loving-kindness his natural impulse.

What then is happening to man that these fundamental and all-embracing truths are not more widely realized, practiced and lived? I believe it is because we have allowed outward appearances and differences to influence and dominate us, so that these lesser values override in a great measure the basic consciousness of our common origin and heritage. This tends to selfishness and rivalry rather than harmony and understanding. Such an unhappy and unbalanced condition has brought about unreasonable contentions between nations, peoples, races and individuals. They vie with each other in defense of their differences, which are thus emphasized over common agreement and justice.

Now differences are good, and a variety of viewpoints essential to well-being. For instance, we delight in the

¹ *The Merchant of Venice* by Shakespeare.

variables of music, in the varieties of color, in the diverse forms of trees and floral fragrances, in the different songs of birds, and many kinds of animals, in the regular recurrence of the four seasons with their contrasting aspects. Variety is a joy in life, yet underneath and fundamental to its manifold expression there ever exists a basic oneness. All aspects spring from a common source—the Creator who made heaven and earth, and fashioned man in His likeness.

In my particular work of advocating revision of the calendar on a more stable, and orderly basis, there exist differences. There are distinctively different time-units in the calendar—the day, the week, the month and the quarters or seasons. In amending the Gregorian calendar, the new plan adjusts these divisions on an equalized basis, whereby the various time-units meet and agree at the beginning and closing of each quarter-year. Without forfeiting their individuality, they join together for a harmonious result.

The new time-plan, The World Calendar, is a coordinated system, arranged in a pattern of simple arithmetic. It is a practical and workable system of time-measurement, with every year the same. Yet it contains an orderly variety in its subdivisions that prevents the calendar from becoming a dull, routine, mechanized system.

An ancient calendar with possible lessons for modern times is found in the third book of the Old Testament wherein is described one of the earliest recorded efforts to organize a calendar with days for worship. It is the “pentecontad” system of 49 days with seven Sabbaths,

that ended with a 50th day, added as a special offering to the Lord. (Leviticus 23: 15, 16.) With the close of the 50th day, a new pentecontad series of 50 days began, and so continued in rotation.

The ancient Hebrews thus introduced an intercalary day into their calendar, long before the Julian intercalation of a leap-year day. Their system was also quite different from the five-day period of feast days which concluded the year among the Egyptians. It is generally conceded that the pentecontad calendar was used for a long period in the pre-Moses and during the Mosaic eras. The special 50th day was the origin of Jubilee years and "golden anniversaries," which are still joyously observed and celebrated.

The pentecontad calendar had no scientific basis. It stressed a series of seven Sabbaths, wholly religious in usage, supplemented by an extra day, as a special offering to the Lord, at the end of each such cycle. The system was abandoned because of conditions which arose during the Babylonian captivity.

When the Hebrews were conquered by the Babylonians, a grave danger arose that they might be assimilated. Their zealous religious leaders endeavored to counteract this danger by solidifying the Jewish people in a new emphasis on their special religious rites and customs. They concentrated especially on the Sabbath day of worship, and to make it more important they formulated their own tenet of the *unbroken sequence of seven-day weeks*. It was not merely the Sabbath that would unite them, but also the newly formulated theory of an un-

broken series of seven-day weeks. To accomplish this end, the special 50th day of worship was sacrificed and abandoned.

We are told that as late as the second century before Christ, contentions and discussions were still going on among Hebraic leaders regarding the discarded day and the pentecontad calendar, notwithstanding the fact that the doctrine of the unbroken continuity of the week had been in effect and usage for several centuries.

Modern revision of the calendar rests once again upon scientific grounds, and is planned along *international* lines. The calendar belongs to all nations and peoples. It is on this premise that The World Calendar installs the 365th day of the year as a world holiday outside the weekday sequence, comparable to the ancient 50th day that completed the earlier pentecontad cycle.

History has proved to us that objection to The World Calendar on the ground of the one or two extra days, Worldsday and Leapyear Day, is neither tenable nor justified. The very opposite is true. There should be real cause for rejoicing that an ancient special day is now being reinstated for international observance, uniting all nations.

Let us not become like the ancient “stiff-necked” people, rebelling and resisting, and thus denying a wise reform for the common good of all. Neither should we show ourselves ignorant of the past and lay ourselves open to narrow-mindedness and obstinacy.

Such attitudes are a very denial of the brotherhood and the loving kindness of man and if insisted upon would

ever keep him apart from his fellowmen. We should watch and be on our guard that opposition by a few or a minority, emphasizing differences by specializing on one particular time-unit to the neglect of all the others, does not deny the rights of the majority. It is not differences but *common agreements* that count. It is the universal acceptance of one day of worship in every week that is of transcendent value and not a later theory of the unbroken continuity of the week.

When one considers that the custom of adding an extra day at the close of a week is derived from the ancient Hebrews, that its revival comes from a Roman Catholic priest, and that its adoption is approved by great Protestant Church bodies of the world, it is clear that from a religious viewpoint, The World Calendar has the elements of unity and fellowship, not only for Christians and Jews, but also for followers of other faiths.

The new Worldsday, the closing day of every year, observed universally by all nations and races, will thus be a shining thread woven into the web and woof of everyday living, enriched and supplemented by the observance every four years of a similar Leapyear holiday. Both these stabilizing world holidays, in their observances, will unite mankind and the words, "Love thy neighbor as thyself" become a living and workable precept.

Agreements not differences are the foundation stones of *this new time-system*, awaiting approval and adoption for the common good of all.

VI

PSYCHOLOGY OF THE WEEK

These articles appeared in sections in the Journal of Calendar Reform, in the years 1945, 1946, 1948, and in a pamphlet, THE WEEK AND THE WORLD CALENDAR.

I *The Right Beginning*

AMONG the many plans for calendar revision submitted to the League of Nations were some proposing a change in the *beginning* of the year and in the *beginning* of the week. Suggestions were made to commence the year on a Thursday, Friday, Saturday or Monday, and to begin the week on a Monday. Plans also included a “blank” day at the end, beginning or middle of the year, carrying dates such as January 0, March 0 or July 0. These plans were rejected by members of the League of Nations as impractical and unacceptable, and declared unnecessarily drastic and not essential for obtaining a steady, ordered, equalized calendar, every year the same—the primary objectives of calendar revision.

A calendar cannot be judged apart from social needs and its functional purposes. Its success depends upon how adequately and well it serves social, cultural, eco-

nomic, scientific, educational, governmental and other aspects of contemporary life. In brief, it must combine the ideal with the practical, and be "the very best with all conditions considered."

The League of Nations in 1931, by accepting and resubmitting to nations and peoples both the 13-month calendar and The World Calendar of 12 months and equal quarters, and in 1937 submitting The World Calendar for further study and approval, is to be commended. The resulting action only recognized civil calendars which began the year on a Sunday, the first day of the week as well as the first day of the year, and which retained Sunday as the first day of the week.

The World Calendar has no "blank" days or cipher dates. The 365th day every year is Worldsday, a world holiday, dated December W, and the extra day in leap years is the Leapyear Day, another world holiday, dated June W. These days enable weeks and years to begin on Sundays.

It is evident that the League recognized the significance of giving the year and the week a right beginning, Sunday; for upon the right beginning depends in great measure the smooth operation and successful culmination of activities and projects—"Of a good beginning commeth a good end" to quote John Heywood.

To begin every year, every quarter-year (suggestive of a season) and every week with the first day of the week, Sunday, is to lift the calendar to a higher plane for the performance of its service.

The first words of the Biblical story of creation are: "In

the beginning God," and in St. John, "All things were made by Him; and without Him was not any thing made. . . ." God is the source and foundation of all things. Sunday, the first day of the week, is truly, then, the right beginning for every year, every quarter-year and every week. Worldsday, completes the year and enables each week, each quarter-year and each year to begin on a Sunday, and is therefore, indispensable.

To set Sunday apart as the beginning of each week, quarter-year and year is symbolic of putting first things first. The first half of the word Sunday is Sun, the name of the central force in our solar system around which the Earth revolves.

In the earlier days of civilization, man believed in the end and consummation of efforts and activities as of greater value (as expressed by the Saturday) than the beginning (as expressed by the Sunday). He may not have reflected upon the fact that the end was the result of the beginning, and that a thing rightly begun is half done.

To the Christian, is it not significant that Jesus arose on the first day of the week, a Sunday, thereby hallowing it as the day of His Resurrection? That this day was also recognized by His disciples is clearly shown in Acts 20: 7; "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Does this not emphasize Sunday as the right beginning?

The Christian has unhesitatingly accepted Sunday for

his day of worship, dedicated to his better self, ethical contemplation and worship. These engender greater understanding, cooperation and good will for the welfare of man and the advancement of civilization. Sunday, as the first day of the week, spent in spiritual meditation and observance prepares one for the many varied activities which are resumed normally and naturally on Monday, the second day of the week, when practical activities begin. In addition, as we center our thoughts on the Creator for His blessings and guidance in our many endeavors at the beginning of the week, a Sunday, so is it also fitting that on Worldsday which completes every year, we offer thanks and express our hopes for the future. This annual world holiday has also been designated as a day of peace, friendship and harmony.

Concerning Monday holidays, some feeling has been expressed, as for example by The Sunday League of New Jersey, U.S.A., that the Sunday observance will be lessened by possible Monday holidays. The attitude of The World Calendar Association has been that, when the time comes, the majority of peoples will solve this question. It recognizes the feasibility of an occasional long weekend with its Monday holiday as a welcome respite from the tension of our present-day lives. Then, too, the Association has noted that in England, where national holidays are always observed on Mondays, there is no cessation of spiritual worship on Sunday. There appears good reason for the same result in the United States and in other countries.

The World Calendar gives full value to the significance of the first day of the week by continuing the Sunday,

while at the same time recognizing the right of the individual to observe it with the knowledge that Sunday is the possession of all peoples.

The days of worship of the various faiths in the world differ. No calendar could be devised to comply with the traditional religious days of every group. The best that may be essayed is to provide a calendar for the greater good of all. One outstanding contribution that the Gregorian calendar has established has been the acceptance of Sunday as the first day of the week in the civil calendar. The various faiths retained their own particular days of worship.

Whether within cathedrals, churches, synagogues, temples, mosques or shrines, religion has an inspirational opportunity to uplift the peoples of the world by the inimitable truth, "In the beginning God," and to impress upon them the value and significance of the *right* beginning of things. Then will the peoples of their own accord worship in ever-increasing numbers.

II *The Right Culmination*

Each year, each half and quarter-year, and each week begins on a Sunday in The World Calendar. The foregoing article expressed the belief that this is the only right way to begin these divisions of the year. The beginning is important, and equally so is the culmination. Together they form a happy balance. A good beginning is conducive to a good ending.

No finer example of this can be found in literature than

the first two chapters of Genesis wherein day follows day harmoniously, each day to its own work, *concluding* with the seventh day as a day of rest; a reward for labor well done. This last day, or day of rest, in Biblical times was called the Sabbath, a name still used by Jews and other groups.

In the story of creation, man did not inhabit the Earth until the sixth day or period, so that when the seventh day or period was established, he was already living on Earth. Did man, then, have something to do with the seventh day, its interpretation and significance? Interpretations may vary, but we do know this: According to the Bible, on the fourth day of creation the days, seasons and years (which we record by the calendar) were fashioned by God. Created in the image and likeness of God, man doubtless was given free will to observe the Sabbath as he deemed best. The Bible later specifically states that "The Sabbath was made for man, and not man for the Sabbath."

No further mention of the Sabbath or its observance can be found in Genesis after the creation. This seventh day appears to have slowly attained its significance, seemingly in the days of Moses. There is another theory, a scientific one, that the week originated with the four phases of the moon, each phase taking about seven days.

The earliest known calendars were based on the moon. Difficulties immediately arose. It takes the moon about $29\frac{1}{2}$ days to complete one cycle from one new moon to the next new moon. How, then, was the moon to be reckoned with so that it could be of use in the recording of

time? Man gave to the moon-periods (months) alternate 29 and 30 days. Every month was actually either a half-day too short or too long, but for practical purposes he had found a solution.

At first, the moon calendar had but one, two, three or six months, until finally it contained 12 months. With the discovery of the Metonic cycle in 432 B. C., the moon calendar gradually developed into a moon-sun calendar so as to agree more accurately with the seasons: an additional 13th (moon) month was added to the 12-month moon-year seven times, interspersed within a period of 19 moon-years, approximating 19 sun-years. This was a complicated calendar system and used primarily by the Hebrews for their religious worship and feast days. For civil life and daily affairs it has been replaced by the Gregorian calendar.

It is interesting to note that the moon is an earthly luminary and affects the Earth alone. It is restricted in scope to our planet.

It was the Egyptians, dependent upon the annual flooding of the Nile, who realized the importance of their three seasons and made them the bases of the sun calendar. Thus the seasonal sun-year became the central time-unit.

At first, the sun calendar had a year of 12 months or 360 days, with five days placed at the end of the year as festival days under the control of the priesthood. The quarter of a day, even though it was known, was ignored in the calendar. Later, the Romans rearranged the sun calendar, retaining the 12 months but apportioning the

365 days of the year more evenly throughout the months. The quarter-days were withheld until they had reached a full day, when it became the additional 366th day in leap years. By this method the calendar agreed with the seasons. Thus did man use his free will and intelligence to adjust the calendar to the immutable laws of nature.

Now, man recognizes that the sun influences the day and the seasons and is the central force and focal point of the solar system within which the Earth, with the other planets, revolves in regular order. The sun offers a broad outlook, which probably is the reason the sun was called the greater and the moon the lesser light in the Bible. In the past, we have been prone to refer the difference in degree to the difference in size only.

Many centuries later, in 321 A. D., the seven-day week was officially introduced into the sun calendar and once again a difficulty confronted man.

The seven-day week newly introduced into the civil calendar in no way fits in with the annual 365-day year and the occasional 366-day leap year. The week, always a day short to complete the year, wanders aimlessly throughout the year, so that there is unceasing conflict between the year and the week. The present calendar is the unhappy victim of this silent persistent struggle whereby days and dates never agree and nothing dovetails.

The most amazing adjustment ever made might be ascribed to the Gregorian reform, when ten days were dropped from the calendar in order to correlate it with the seasons. It was essentially a scientific reform. Thursday, October 4, was followed by Friday, October 15,

without an apparent break in the week. This was an illusion, however, for upon closer scrutiny one full week and three days were lost in the year of adoption, 1582. The loss included two Fridays, two Saturdays, two Sundays, one Monday, one Tuesday, one Wednesday and one Thursday. The year of 1582 had but 50 weeks and five days and *not* the regular 52 weeks with its one day. It was drastic, but effective. Although it called for some sacrifice, man's ingenuity overcame a seemingly impossible obstacle and our entire life has been benefited by this wise and necessary adjustment.

As man solved previous calendrical difficulties, so modern man, using common sense, intelligence and accumulated wisdom from past experience, in this day and age has found the solution by which the calendar can be stabilized and the various time-units agree. The solution is the reward that inevitably follows right beginnings and right procedures. The Sunday and the Saturday are the beginning and ending of every week, every quarter and half-year, and every year; the year is then completed with Worldsday, the *culminating* world holiday, which interferes with no scientific or natural law.

These new world holidays are the *stabilizing* days which keep The World Calendar balanced and steady in its chartered course for the recurring years as the gyroscope on airplanes and steamers acts as a stabilizing instrument which keeps these carriers balanced and steady. Stability is of such importance that the calendar can no longer be tolerated in its present unstable form.

In the economic field, for instance, the former week of

six days of work is being widely reduced to five. The five-day working week may well presage new conditions, where all things are being made new and even man is changing in this new age upon which we are entering.

A five-day working week does not interfere with the seventh or last day, Saturday, as a day of rest, relaxation and recreation, with religious observance by some groups. The first day of the week, Sunday, remains for prayer, guidance and worship. The right beginning and the right ending emerge gloriously linked and balanced by Worlds-day.

III All Time-Units Have Equal Value

Through the ages calendar history has been marked by opposition to needful change, but past calendar revisions overcame such opposition. The present attitude of the Jews and Seventh-Day Adventists therefore, is not unusual. When Standard Time was established, dissenters declared that it interfered with "God's Time." Yet no one today would wish to return to the confusion that prevailed before this much needed reform. Everyone has accepted the International Date Line whereon travelers crossing it either lose or gain a day, irrespective of religion, nationality and race. Even War Time and Daylight Saving Time met with disapproval, most of which has been silenced.

The Gregorian calendar was adopted by the Roman Catholic countries in 1582 and encountered similar antagonism among other countries. The German and Dutch

Protestant countries generally, along with Denmark, adopted it in 1700, England in 1752, Japan 1873, China 1912, Greece 1924, and Turkey as late as 1927. The Soviet Union adopted it in 1918, only to take recourse to different calendars of its own, then to resume the Gregorian in 1940. Thus calendar reform is no stranger to opposition. Universal acceptance, although highly desirable, has not been necessary in the past and it is not now. Nothing will ever be attempted if all possible objections must be first overcome.

The objections of the opponents are based on what they are pleased to call "blank days" in The World Calendar, the assumption of the unbroken continuity of the seven-day week, and that the week is the only time-unit of divine origin.

The terminology "blank" is a misnomer and an unjustifiable description. How can the 365th day of the calendar, clearly designated as Worldsday and dated December W. be called "blank"? The extra day in leap years, the 366th day, also has its name and date as Leapyear Day, dated June W.

Both days are to be observed as world holidays. Both have important and definite places in the calendar. Both are indisputably days and dates. Giving a new name to a day and describing it as a world holiday, dedicated to international peace and friendship, is certainly not leaving it "blank." Nor are the world holidays dated with a cipher. On the contrary, these days have been set apart, emphasized and given unique significance. The substitution of the *letter W* for the use of the numeral 31 for December

and a theoretical 31 for June in leap years has valid historical background and also custom to support it.¹

When astronomical, mathematical, industrial, commercial and social authorities were considering a perpetual calendar, they fully recognized that by the inclusion of one or two balancing days—the Worldsday and the Leapyear Day—life and its activities would function as normally on these days as on any other day of the year.

A birth, marriage, death or any other event on either of these days will be recorded by its name and date. These days do not interrupt in any way the smooth functioning of everyday life. Railroad schedules will record them as December W and June W. Employees working on these days will be compensated as on all other holidays. Restaurants, boarding houses, hotels and business in general, will observe these days as holidays, and bookkeeping will record them with their dates or names. Therefore to call the 365th and 366th days “blank days” is wrong, and to indict The World Calendar as “not honest” is unfair and not true.

The ancient history of the week is interesting, involved, and in great part conjectural. In an article, “The Origin of the Week and the Oldest West Asiatic Calendar,” published in the seventeenth volume of the *Hebrew Union College Annual*,² 1942–1943, two Jewish scholars, Drs. Hildegard and Julius Lewy, published an intensive study reporting their research on the subject, amply fortified by footnotes. It is a highly recommended treatise and all cal-

¹ See Chapter Three: “December W and June W.”

² Published by the Hebrew Union College, a Reformed rabbinical seminary.

endar reformers are grateful to and appreciative of the joint authors for their noteworthy achievements. The following are free abstracts from their article, which have the authors' approval:

“. . . a seven-day period is well known in cuneiform literature, especially in religious texts; whence it must be concluded that the use of the week as a time-unit was not limited to the inhabitants of ancient Palestine but was, at least at certain periods, common to all peoples of the Fertile Crescent. . . .” The cuneiform sources enabled these scholars to trace the use of the week at least as far back as the twenty-third century B.C., when historically the seven-day week was used in Babylonia and Assyria only “in the cult,” whereas in the administration and civil life the lunar month was used. At that period, the week was abandoned in Babylonia and Assyria in favor of the lunar or luni-solar system for the basis of time reckoning.

We learn that the pentecontad comprised fifty full days, the fiftieth day being a “day of conclusion” and not one of “opening.” This pentecontad-calendar had been in use in Palestine for many centuries, but as a time-unit the pentecontad has completely disappeared from the Jewish calendar of today.

Now, “the question arises as to why the Jews decided to establish the uninterrupted succession of the weeks by suppressing the 50th day of each pentecontad. The reason for this break with a more than millenary tradition,” we are told, “is probably to be sought in a new interpretation of the ancient law to abstain from work on the 7th, 14th, 21st, 28th, 35th, 42d, and 49th day of each 50-day period,

a law which . . . was originally due to the superstitious fear that work done on these ill-fated days might turn to the disadvantage of the person who did it. . . . It had thus become a religious duty to observe as holidays those formerly ill-fated multiples of seven, one eventually conceived the idea of celebrating not merely the multiples of seven within each pentecontad but rather every seventh day throughout the years and centuries. This had, as was intimated before, not been the case in the old system; for since the 49th day of one pentecontad and the seventh day of the next were 'Sabbath days,' these two were, of course, separated by eight and not by seven days. Accordingly, it became imperative to suppress the 50th day of each pentecontad in order to obtain the uninterrupted succession of the sabbath days.”⁸

Such an ancient calendar that used cycles of 50 days or years clarifies in great measure the hidden calendar used in the narrative of the flood when it speaks of seven days and yet seven other days, and of the waters which prevailed upon the earth 150 days (a series of three pentecontad cycles) and which after the end of 150 days abated.

The authors write that the exact date of this new system, when it was first propagated over the old order, is impossible to determine. The Egyptian Jews, however, did not subscribe to this innovation and continued to use

⁸ Leviticus 23:15-16; “And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.”

the pentecontads in their religious calendar, which still regulated religious festivals in Palestine. This goes back to the seventh and sixth pre-Christian centuries.

One further reads that “in the second century B.C. when the author of the Book of Jubilees proposed his calendaric scheme, the uninterrupted succession of the weeks and Sabbath days, even though already in use, was still a matter of discussion and controversy.”

Changes and innovations in the order of religious festivals and the calendar in its effect upon them have frequently met with reluctance and an unwillingness to change.

The authors fully realize “that Ezra’s desire to re-establish what he considered the state of the calendar at ‘the time of Joshua, the son of Nun’ (see Neh. 8.17) actually led to the destruction of the old Israelite pentecontad-calendar.” Ezra’s activity in Palestine occurred in 458 B. C.

From the above quotations history does not verify the contention of an unbroken succession of seven-day weeks. The calendar has always been a man-made institution, and has been improved and changed in accordance with his knowledge and needs.

Answering the claims that “there is nothing in nature suggesting a grouping together of seven days” and that “it was established by a Divine decree,” let us examine these.

We have learned that the seven days were closely linked to the four phases of the moon, each taking about seven days, and that a day and a half of darkness precedes each

new moon. This period of darkness was not counted in ancient days, because the moon could not be seen during that brief period, and this was why moon calendars could not recognize the seasons nor correspond to the true seasonal sun year, the basis of the present Gregorian and the proposed World Calendars.

From these glimpses of ancient calendars and their various changes, it is clear that Marco Mastrofini's brilliant proposition of inserting the one or two extra days (the 365th and 366th days) in the calendar between two weeks, the one at the closing of the year, with a later arrangement of inserting the leap-year day in the mid-year of leap years, is not at variance with the past. Particularly, when one realizes that he commenced the year always with a Sunday, the first day of the year and week, by which method the Saturday was always the seventh day of every new year and every week. The same is true of The World Calendar.

Does not all this make plain, when one deals with antiquity, that there are various opinions and that no one can really be definite about the origin, sanctity and unbroken continuity of the week?

Tolerance, open-mindedness and fairness should prevail. Reforms and revisions should always be the very best with *all conditions* considered for *the good of all*. No one viewpoint should dominate. No one group, concept or interpretation should limit or hinder the best calendar revision. Man has the same right to improve his calendar as to improve other conditions. Life progresses; nothing stands still.

IV *Freedom and Justice*

In the Religious Freedom Act drafted by Thomas Jefferson and passed by the State of Virginia in 1786 are found these significant words: That truth is great and will prevail if left to herself, that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons—free argument and debate—errors ceasing to be dangerous when it is permitted freely to contradict them.

In the “Analysis” prefacing the English translation of *The Works of Plato* published in 1871 by Benjamin Jowett, theologian and scholar at Balliol College, Oxford, England, one reads: “Now that the world has once been set in motion, and is no longer held fast under the tyranny of custom and ignorance; now that criticism has pierced the veil of tradition and the past no longer overpowers the present,—the progress of civilization may be expected to be far greater and swifter than heretofore.”

Thus did an 18th century statesman and an ancient philosopher, interpreted by a 19th century theologian, recognize the need, importance and significance of free debate, discussion and criticism by means of which truth will prevail and man will progress toward greater and fuller living and understanding. On this solid foundation 20th century civilization is steadily advancing.

In like spirit the three preceding sections were written to uphold truth and to remove the overemphasis on any one time-unit in order that civilization will remain free to

progress to a better future with a more suitable calendar consistent with this day and age. The responsibility to lead mankind onward to his better self and to improve conditions by which he can build a better present for a better future rests upon teachers and clergy of all religions, and educators and leaders in all civil and secular affairs. Anything less would shackle man to the overpowering past, enslaving him. Leaders and reformers are born to liberate man from such conditions and to bring greater enlightenment into the world.

The World Calendar is a step toward greater enlightenment and in this neither the civil nor the religious world can afford to lag. To each of these separate fields of activity is given the unusual privilege and opportunity to adopt The World Calendar which stabilizes days and dates.

VII

CHURCHMAN CORRESPONDENCE

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Proposal for Calendar Reform

SOME REASONS WHY IT IS OPPOSED

SO FEW people seem to be aware of the dangers of the proposed plan for calendar reform known as The World Calendar that it is important to point out a few aspects:

Parents would be fined or imprisoned for not sending their children to school when the Sabbath is moved to Thursday or Wednesday by the "blank day" device, which is the chief feature of the plan; or legislation would have to be inaugurated in all the 48 states separately in order to protect them from the penalties, and nevertheless, the children would lose one day's instruction every week.

Secondly, since the five-day labor week is spreading in all the industries, unions would compel resting on Saturdays and Sundays according to the newly adopted calen-

dar and Jews, Seventh Day Adventists, Christians of the various denominations, and Mohammedans who attach religious sentiment to the observance of the Sabbath on the traditional day of the week would have only three and a half to four days a week in which to earn their livelihood. There is no telling as to the number of religious casualties resulting therefrom in an era when the materialistic communists are arrayed against the religious forces that aim for spiritual living.

Thirdly, in those years in which the Sabbath would fall on Tuesday in the month of November, Jewish observers of the traditional Sabbath would practically be disfranchised, since they could not go to the polls to vote. And just that year, the absence of their votes might contribute to the election of a totalitarian like McCarthy to the Presidency, and then what would happen to freedom in America? And what would be its effect on the rest of the world?

How does the "blank day" function? Efforts are being made to have its use begin by the end of 1956. That year, a leap year, begins on Sunday and ends on Monday; so that 1957, as regularly, will begin on Tuesday. But, since the present advocates of calendar reform want every year to begin on Sunday, two days of the week, the blank days, would be cancelled, deprived of their traditional names, and would be called "worldsdays," and the Sabbath in 1957 would fall on Thursdays, on Wednesdays in 1958, on Tuesdays in 1959, and so on; the traditional Sabbath would thus keep wandering from day to day as the years go by.

The advocates of such calendar reform claim advantages for business and for social conveniences by way of economies in the services of accountants, but they do not provide an accounting for the economic problems brought on by "the blank days" in the many industries and professions that necessarily function on such days.

Notwithstanding considerable discussion at 16 sessions by the League of Nations in 1931 of the question of calendar reform with the same revolutionary use of the "blank day" device as is about to be considered by the Economic and Social Council of the United Nations, comparatively few people seem to be aware of the above-mentioned difficulties.

To Jews, its adoption would mean a violation of God's Fourth Commandment, a disregard of the distinctive "symbol" of man's recognition of God as the Creator of the universe, a wanton tampering with Israel's most sacred institution, equal in importance to all the other "mitzvoth," (deeds of holiness), combined.

Briefly stated, the reform now proposed by the advocates of the "blank day" scheme, which simplifies the number of changes and makes it easier for gullible people to swallow than the former proposal of a 13-month plan, requires that the number of months remain 12, that these recur with quarterly regularity (each quarter to consist of months of 31, 30 and 30 days in rotation). But, in order that every year, as desired, begin on Sunday, the 365th day of the year, or the 366th day in a leap year would not be assigned its customary name of a day of the week.

As its advocates paint the picture, the impression is created that the sentiment of the people of the United States generally, in addition to that of 14 foreign governments, is in favor of the "blank day" calendar, even though the sentiment of none of the various religions has been canvassed. They would have us believe that only Seventh Day Adventists, Seventh Day Baptists, and some rabbis are outspoken against the "blank day" device, whereas the 61 national and central organizations constituting the League for Safeguarding the Fixity of the Sabbath represent about four million voting Jews in America—all elements of Jewry—reform as well as orthodox, fraternal as well as Zionist and communal.

At a well-attended conference of delegates held on March 28, 1954, a resolution was unanimously reaffirmed solemnly protesting against the use of the "blank day" device in calendar reform as is now placed, at the initiative of India, on the agenda of the Economic and Social Council of the United Nations. Yet the advocates of its use would think of no other plan, as if they were bent on a war against adherents of all religions that make an effort to maintain the traditional day of rest. They disregard the unconscionable dilemma Jews, among others, would be confronted with of either continuing their observance of the fixed Sabbath, thereby suffering severe economic hardship and civil disability, or abandoning the observance of the fixed Sabbath in flagrant disregard of most solemn and fundamental tenets of the Jewish religion, thereby violating their conscience. This would abridge their right as citizens to the free exercise of their

religion guaranteed to all by the Constitution of the United States.

It should become clear to all religiously observant people that the “blank day” device causes a constant shifting of every day in the week in successive years, and consequently creates a wandering Sabbath for Christian and Moslem as well as for the Jew. They should also be aware of the hardships this device would cause various groups of people, and that there are methods of overcoming the difficulties, especially since practical plans exist for simplifying the calendar without the fiction of a “blank day.” It was estimated that one of the methods of arranging the calendar gives 75 per cent of the advantages in accounting sought. Bent on introducing the “blank day” only, its advocates try to make it appear that some religions do not harmonize with the best interests of business and modern life notwithstanding the fact that the International Congress of Accounting, the representative body of the accounting world, held some time ago in New York City, did not recommend the “blank day” device, although fully considering the question.

According to the plan referred to above, the 12th month would have 32 days to complete the annual cycle of 365 days and 33 days in a leap year of 366 days. No “blank day” need be inserted by this arrangement of the calendar. The only convenience not provided for by this plan is the regular recurrence of the first of the year on Sunday; but the advantage is retained of the regular recurrence on the same day of the week of the first of every quarter.

Or the year may be counted as 364 days, and the last

day of each year may be saved up until, in the seventh year, a week may be inserted to offset the annual omission of one day, and after the 28th year, another week may be inserted to offset the seven leap days during the intervening period. Or, a week may be inserted every fifth or sixth year to include the last day of the year, and also the intervening leap days or day. Thus, the continuity of the week will remain undisturbed, and the fixity of the weekly day of rest will continue as it has been for thousands of years.

We ask for cooperation from all those interested in defending religious freedom, in safeguarding liberty of conscience, in preventing the neglect of religion and general demoralization which would result from the adoption of the "blank day" device for all Christian denominations as well as the Jewish. We ask for the protection of millions of Jews, who would insist, in obedience to their conscientious scruples, on observing the Sabbath on the correct seventh day, ordained by God in the Scriptures, but who will be economically ruined if this "blank day" feature is forced on the world. And not only Jews, but Christians also will be troubled in their conscience when they realize that their "Lord's Day" has become a wandering Sabbath, as a result of the mental confusion caused them by the propaganda for the "blank day" device.

The cause of truth requires more careful deliberation than the advocates of the "blank day" scheme appear to be inclined to allow the United Nations as well as the Congress of the United States, in their efforts to urge speedy, nay hasty action, that will lead to the adoption of a device that so definitely interferes with the free exercise

of religion; and such action is urged on the assumption that the rights of all elements have been given full consideration, although its effect on religions is arbitrarily suppressed.

It is vital for all freedom-loving people to come to the defense of religious freedom and to help keep people alert to the situation.

Religious people must be defended in their right to observe their religion. They may be a minority, but even a minority has a right to life, liberty and the pursuit of happiness, and, in democracies, majorities do not rule when one's conscience is affected.

Isaac Rosengarten

Editor of The Jewish Forum and honorary secretary of the League for Safeguarding the Fixity of the Sabbath.

REASONS FOR APPROVING CALENDAR REFORM

The editor of *The Jewish Forum*, Mr. Isaac Rosengarten's opposition to The World Calendar represents rigid sectarianism and the narrow historical point of view of a "special belief." It is, indeed—as he himself points out—a minority position among the major religions of the world.

The Israeli writer, Daniel Sher, for example, ably answers Isaac Rosengarten's arguments in his article, "Seven Questions—An Open Letter to Certain Jewish Opponents of the Indian Proposal for a World Calendar." Mr. Sher makes clear that the position taken by some orthodox rabbinical groups is biased and chauvinistic—

that it, in fact, violates the very principle of "religious freedom" and religious cooperation, for which Mr. Rosengarten pleads, and that, far from protecting the right of minorities "to life, liberty and the pursuit of happiness," it is actually denying the liberties of all in its insistence on imposing its particular point of view on everyone.

The plan of The World Calendar is based on historical precedent, giving consideration to the practical aspects, as well as a broad concept that reserves purely religious observances of feast and fast days for the proper religious authorities. In all other matters it seeks to promote the general welfare. It is civil in its purpose and scientific in its plan. All of the time-periods—days, weeks, months, seasons (approximating quarter-years)—are given equal consideration. The significant fourth period of Creation, in which mention is made of days, seasons and years in the recording of time is disregarded by Mr. Rosengarten in his concentrated concern for the week.

The perfect coordination of The World Calendar is achieved simply by inserting two stabilizing world holidays which accord with the astronomical 365-day year and the occasional 366-day year. Worldsday at the end of every year and the Leapyear Day in mid-leap years, providing the perpetual feature, are the very core of The World Calendar. This perpetual characteristic originated with the Roman Catholic priest, Abbé Marco Mastrofini, in 1834.

Orthodox Rabbinical Jewry in its opposition to this feature on the ground that the continuous sequence of the seven-day week is broken, causing Sabbaths to wander

every year, forgets that the week with its seven days constantly wanders in the present calendar. It may begin on any day of the year or month—the first, second, third, fourth, fifth, sixth or seventh. It has no fixed place in the calendar.

Abbé Mastrofini sought to stabilize the calendar so that days and dates would annually agree. He conceived the idea of placing the 365th day of the year between two weeks—the last Saturday of every old year and the first Sunday of every new year. This day has no weekday name, but in The World Calendar has its particular name, “Worldsday,” and its own date, December W, which follows Saturday, December 30, and corresponds to the old December 31. The leap-year day is similarly treated: it has its own name, “Leapyear Day,” and its own date, June W that follows Saturday, June 30. Every year and every week begins with Sunday and the Sabbath is invariably the seventh day of every new year and week. The week is thus upheld in its pristine purity and familiar arrangement.

Abbé Mastrofini called these days “blanc” or “white” days. Isaac Rosengarten is thus in error in his interpretation of “blank” days. There is no blank or cancelled day in The World Calendar. There were cancelled days when Pope Gregory XIII reformed the calendar that bears his name. His revision cancelled ten days—dates completely dropped from history and from men’s lives. In 1582—the year of the Gregorian reform—the year had only 355 days with 50 Sabbaths and 50 Sundays. Thus two Sabbaths and two Sundays were lost in that year.

Both Jew and Christian honor the Fourth Commandment: "Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God." Yet we respectfully draw the Jewish editor's attention to the *six* days of labor, which our modern age, in many instances, has reduced to *five*, with one day for recreation and the other day for worship. No protest has been raised to this advantageous change, conceived for the greater well-being of mankind.

In connection with the familiar arrangement of Sundays and sabbaths in the week, their different places in international aviation schedules are decidedly disconcerting. The seventh day, Saturday, is changed to the sixth day and Sunday to the seventh day, making Monday the first day of the week. Such an arrangement is counter to Biblical concept and its ready acceptance by both Jew and Christian is cause for wonder. In contrast, The World Calendar, honoring Sunday as the regular first day of the year and the week, restores it to its hallowed first place. Likewise the Sabbath, as the sacred seventh day of the week, is in accord with ancient Biblical custom.

The concept of the *unbroken* sequence of seven-day weeks came late in Jewish history—from the time of the Babylonian captivity. Apprehensive that their people would lose their identity among the Babylonians, the Jewish religious leaders of the time devised the idea of the *unbroken continuity* of the seven-day week. Historically, the present Jewish calendar is derived from Babylon and the present Gregorian calendar is derived from ancient Egypt.

Actually, The World Calendar proposal of one day

between two weeks or an eight-day week at the close of every year and another in mid-leap years is comparable to an ancient and inspired Jewish precedent. The early Israelites used a pentecontal calendar of 49 days plus a 50th day. In *Leviticus*, chapter 23, verses 15-16, we read of the 49 days which included seven Sabbaths, with a 50th day added as an “offering to the Lord.” After the conclusion of the cycle, another such cycle of seven weeks began including the same intercalary day in tribute to the Lord. This type of calendar used in the Mosaic era continued for many centuries.

The assertion that “the sentiment of none of the various religions has been canvassed,” is not borne out by the facts, which are easily accessible.

The former Universal Christian Council for Life and Work (which in 1937 merged into the World Council of Churches), after a four-year study, recommended the *perpetual* 12-month calendar of equal quarters in a resolution that received but one dissenting voice. It further requested the League of Nations to continue its activity in calendar reform. The Protestant Episcopal Church, the American Lutheran Church, the Methodist Council of Bishops, the Syrian Orthodox Archdiocese of New York and All North America, among others, have passed resolutions approving The World Calendar. Among Christian leaders in favor of this plan mention must be made of the late Bishop William T. Manning, Bishop Ernest M. Stires, Dr. S. Parkes Cadman, Dr. Robert Norwood, and Dr. William Adams Brown; and of those now living Bishop G. Ashton Oldham, Bishop H. W. B. Done-

gan, Bishop G. Bromley Oxnam, Dr. Henry Smith Leiper, Dr. Robert J. McCracken and many others. The late Archbishop Germanos of the Greek Orthodox Church also approved The World Calendar.

On June 28, 1954, the Roman Catholic Church in an article in *L'Osservatore Romano* said: "There are some who think that the church must necessarily be opposed to all attempt at change. This belief, is, in fact, not correct. I think it is true to say that the church has no reason to oppose in principle a modification of the present calendar. If there were a general desire for reform, motivated by serious requirements of the economic and social life of the peoples of the world, the Catholic church would not fail to consider the question, provided, naturally, that certain conditions which she herself cannot overlook, are observed."

Several years ago a United Press poll of 1178 churches reported that 907 approved the perpetual World Calendar, 131 approved the 13-month plan, 46 opposed reform and the others were noncommittal.

Suggested calendar proposals mentioned by Mr. Rosen-garten—such as an equalized year without the feature of stability; the leap-week calendar every five or six or eleven years, making years of three alternative durations (364 days, 371 days and 378 days); and a leap week inserted every seventh year with another leap week every 28 years —were all discarded by the League of Nations. Orthodox rabbinical Jewry accustomed to intricate intercalation of days, such as a 13th month in the 3d, 6th, 8th, 11th, 14th,

17th and 19th years, does not hesitate to suggest cumbersome intercalations for calendar reform. However, the Jewish calendar is so complicated that the Jews themselves use it only for religion, and for all civil, social and business affairs the present calendar is used with the simple one-day intercalation every four years.

Isaac Rosengarten states that it is "vital for all freedom-loving people to come to the defense of religious freedom and to help keep people alert to the situation." It is equally vital that no one group should prevent the majority from its right to adopt a new civil calendar better fitted to man's modern activities. The Jew has the privilege of accepting or rejecting The World Calendar, if he so wishes, but he does not have the right under the democratic principle to impose his special tradition and interpretation upon others. Orthodox rabbinical Jewry in its insistence on its own concept of the *unbroken sequence* of weeks (continuously broken when crossing the International Date Line) brings upon itself difficult economic conditions—but these are of its own making.

The world urgently needs not contention but cooperation between the Jew and the Christian. Both recognize the week—opening regularly on Sunday, on the first day, gives it a *right beginning*, and concluding on the seventh day Sabbath gives it a *right ending*. Every new year has its right beginning with Sunday, January 1, with the last Saturday always coming on December 30.

These commencing and terminal days in the week are of deep psychological significance. They are further

blessed by the annual international Worldsday—the rediscovered ancient intercalated 50th day that bridged one cycle with another.

Worldsday and Leapyear Day—these universally observed world holidays on which all races of men of different nationalities meet in a spirit of harmony and good will—are harbingers of greater peace and security. Who would wish to deprive mankind of these days, dedicated to universal brotherhood and cooperation?

The Churchman is to be commended for making possible free expression of opinion. It is hoped that giving free expression to the perpetual World Calendar, which belongs equally to Christian and Jew, Moslem and Buddhist, Hindu and all others (leaving the observance and fixing of religious days to the proper ecclesiastical authorities) will enable Jew and Christian, in the words of the Psalmist, to "reason together" in a spirit of good will and for the greater welfare of all mankind.

Elisabeth Achelis,
President.

The World Calendar Association, Inc.

THE WORLD CALENDAR: A PROTEST AND AN ANSWER

To the Editors: (1) Permit me as president of the League for Safeguarding the Fixity of the Sabbath to reply to Miss Elisabeth Achelis' article in the November 1 issue of *The Churchman*, and for the purpose of clarity and truth, to say that her constantly reiterated attitude in

stressing that there is opposition to The World Calendar reform (which she has been propagandizing since 1931) only from "some orthodox rabbinical groups," notwithstanding our repeated declaration and the official literature of the league, that all religious elements in American Jewry—reform and conservative as well as orthodox, lay groups as well as rabbinic—are affiliated with our league in opposition to her special scheme, as is evidenced by our letterhead. Incidentally, the Seventh Day Adventists and other Christian denominations are likewise opposed to it.

(2) In her article, Miss Achelis, as president of The World Calendar Association, attributes Mr. Rosengarten's opposition to The World Calendar scheme to "rigid sectarianism." We deeply regret that she treats so lightly the sacred principles of the "special belief" that was the source of the "special belief" of all Christendom.

(3) And now she tries to make capital of her discovery of a secularistic Jew in Israel, whom, in her *Journal of Calendar Reform*, in a misleading statement, she labels a "Representative of Israel on the World Advisory Committee of the World Calendar Association, International," and who, like the relatively few communists who are there, have divorced themselves from Judaism. Some years ago, she tried, in her propaganda in opposition to our religious viewpoint, to utilize the name of Dr. Julian Morgenstern, former head, now honorable president, of the Reform Hebrew Union College in Cincinnati, until he protested in a special letter to the use of his name on her "Advisory Board." He happens to be an honorable vice president of

our league. Where is her effort to protect "the right of minorities to life, liberty and the pursuit of happiness," while, by implication, she claims to be advancing "the liberties of all" by imposing *her* "particular point of view on everyone."

(4) She claims that the "plan of The World Calendar is based on historical precedent." When, in all history, has there been a precedent for it? Not once in any of the Christian or Mohammedan countries has there ever been an attempt to change the *sequence* of the days of the week. And how can she substantiate her claim that it is "scientific" when there are also scientists who claim otherwise? For instance, Mr. Edouard Baillaud, director of the Paris Observatory, stated: "I have always hesitated to suggest breaking the continuity of the week, which is without doubt the most ancient *scientific* institution bequeathed to us by antiquity." Another distinguished scientist, Frederico Oom, director of the Astronomical Observatory of Lisbon, Portugal, said, "It is very inadvisable to interrupt by means of blank days the absolute continuity of weeks, the only guarantee in the past, present and future of an efficient control of chronological facts." And she attributes to Mr. Rosengarten, not to all the rabbis in the world, "disregard" for the "significant fourth period of Creation, in which mention is made of days, seasons and years in the recording of time," in the same manner as she repeats the argument that "Actually The World Calendar proposal of an eight-day week is comparable to an ancient and inspired Jewish precedent, a type of calendar used in the Mosaic era," although the late Rev. Dr. Moses Hyamson,

in a pamphlet available, proved conclusively that such statement is untrue. To prove her point, she cites a passage in Leviticus, although Dr. Hyamson years ago in his pamphlet demolished the argument based thereon.

(5) Nor is it true, as Miss Achelis states, that the League of Nations discarded the (substitute) plans proposed without the use of the blank day device. It merely indefinitely postponed consideration of the entire question! And she makes other statements with reference to the Jewish calendar which are not true and, and out of a clear sky, she intimates that we seek to "prevent the majority from its right to adopt a new civil calendar better fitted to man's modern activities." The Jew, far from seeking "to impose his special tradition and interpretation upon others," even tries to discourage one from becoming a convert to Judaism unless one actually acquires the conviction for such a step.

(6) Miss Achelis declares that "The world urgently needs not contention but cooperation between the Jew and the Christian," while in the same breath ignoring the irrevocable opposition of *all* religious bodies in Jewry throughout the world to her scheme for calendar reform.

(7) Jewry does not oppose calendar reform *per se*, unless it changes the sequence of the days of the week, as we have it since Creation. Our opposition is based entirely on religious grounds, on grounds of conscience.

(Rabbi) HERBERT S. GOLDSTEIN,
President.

League for Safeguarding the Fixity of the Sabbath.

A REPLY

To the Editors : I comply with your request to comment on Rabbi Herbert Goldstein's letter of November 18.

(1) During the 25 years of my advocacy of The World Calendar, I have found that the most vocal opposition of Jewry has come from the orthodox group. Many Jews approve but because of rabbinical attitude remain silent.

Apart from the Seventh Day Adventists and a few small denominations, no important Christian group, to my knowledge, opposes The World Calendar in principle and many Christian denominations and spokesmen, as pointed out in my article, have endorsed it. In the Far East, India with its many religions and calendars supports The World Calendar and among Moslem countries, Afghanistan, Saudi Arabia, Syria and Turkey, have approved it.

(2) The "special belief" to which I alluded is the "unbroken sequence of the seven-day week." This doctrine is of Babylonian origin and is not "the source of the 'special belief' of 'all Christendom'" that Rabbi Goldstein implies. On the contrary, Christians can hardly accept it since there must have been an eight-day week when they moved their day of worship from the seventh to the first day of the week.

(3) I regret that Rabbi Goldstein chooses to ignore Mr. Daniel Sher's thoughtful arguments and casts reflections on his alleged political and religious beliefs, associating these with communism. To our knowledge this "secularistic Jew in Israel" is not a communist. As a boy

with his parents, he emigrated some 30 years ago from Russia to Jerusalem. He is a member of our World Advisory Committee and our representative in Israel just as we have representatives in other countries in the world.

Dr. Julian Morgenstern was never a member of our association's Advisory Board. It is true we included him at one time among those in favor of The World Calendar since he had written us "that, in principle, I am in sympathy with the project of The World Calendar Association . . ." When he subsequently stated his opposition on religious grounds, his name was withdrawn.

Dr. Goldstein is in error when he states that I have attempted to impose my "particular view on everyone." I have consistently followed the democratic principle by advancing the cause openly and frankly before the League of Nations, the United Nations, various governments and peoples of the world. I am eager that the question should be fully and freely explored. I am in wholehearted agreement with Senator Karl E. Mundt, who, as a Representative, when introducing his bill for The World Calendar, said: "Time and the calendar as a standard of time are the property of all and belong to every person. No party, no race, no religion and no organization can claim a vested right or ask preferential treatment at the expense of the majority. In our democratic nation the greater good for the greater number must prevail."

(4) The World Calendar is based on historical grounds. The extra day at the end of the year and the additional mid-year day in leap years (creating two 8-day weeks) originated with the Roman Catholic priest, Abbé Mastro-

fini, in 1834. Many proposed calendar reforms include this new feature.

The *sequence* of the days in the week is not broken in The World Calendar. Saturday remains the seventh day and Sunday the first day. The *continuity* of weeks is interrupted once a year (twice in leap years) by the extra "Mastrofini" days. As I have frequently pointed out, all of us, including Jews, interrupt the continuity of the seven-day week when crossing the International Date Line, at which place a six-day or eight-day week is observed.

The World Calendar has much scientific support. The International Astronomical Union, in its Commission 32, recommended the 12-month equal-quarter calendar containing the extra days, and this action has never been rescinded. Further, our list of supporters includes the names of some 75 astronomers. Individual astronomers may approve or oppose reform. The personal opinions of two dissenters hardly outweigh the group judgment of the Astronomical Union and many other science supporters.

That The World Calendar's inclusion of an eight-day week derives from Jewish precedent is clearly indicated in the passage from Leviticus. I had several discussions with the late Dr. Hyamson, never with the thought of convincing him, but of providing calendrical facts to Jewry and non-Jewry alike. In the scholarly study by Professors Hildegard and Julian Lewy (*Hebrew Union College Annual*, Volume 17, section 5), the Pentecostad Calendar of Babylon and Palestine is fully discussed, concluding:

"Hence it becomes apparent that in the second century B.C. . . . the uninterrupted succession of the weeks and sabbath days, even though already in use, was still a matter of discussion and controversy." Differences of opinion exist and it is good, as these uphold the democratic principle of freedom.

(5) The Council of the League of Nations submitted The World Calendar to its member and non-member states, thereby tacitly recognizing its superiority over other proposals. The league rejected the Leapweek plan because it is "inferior to the existing calendar and cannot be considered at all" (*League of Nations Document No. 4th C.G.C.T.1*). Leapweek plans are never comparable from year to year. Their complexity causes needless confusion.

(6 & 7) Rabbi Goldstein states: "Our opposition is based entirely on religious grounds, on grounds of conscience." I am reminded of Professor Martin Nilsson's words in his book, *Primitive Time-Reckoning*: "The introduction of the cyclical regulation of the calendar has again introduced problems of far-reaching significance for scientific astronomy, though now upon a higher plane. The eight-year cycle was inaccurate, the problem was to find a more exact one. . . . This difficulty prepared the way for the emancipation of time-reckoning from the fetters of religious cult!"

The civil World Calendar, like Standard Time, is free of the fetters of religious cult. It is a scientific instrument for measuring time. Religious days in the calendar are the responsibility of appropriate religious authorities, but

no religious minority has the right to impose its particular “conscience” on the majority.

In *The New York Times*, May 25, 1953, Dr. Nahum Goldman, chairman of the Jewish Agency for Palestine, was reported as censuring “Jews in and outside of Israel for their ‘fanaticism’ and ‘dogmatism’,” . . . and calling “for more tolerance among Jews in general.”

I subscribe to the Biblical warning, not to make the law a stumbling stone in faith, and the admonition that “the sabbath was made for man, and not man for the sabbath.” It is not the man-made law of the *unbroken continuity* of the seven-day week but the *spiritual observance* of the Sabbath and Sunday that is of supreme value—“for the letter killeth, but the spirit giveth life.”

ELISABETH ACHELIS
President

The World Calendar Association, Inc.

VIII

AN ANCIENT 50TH DAY REVIVED

This pamphlet was written as the result of two interviews with a Seventh-Day Adventist in 1958 and is reprinted here, slightly revised.

DURING the 28 years in which I have worked for and advocated The World Calendar I have become increasingly impressed with its wondrous plan.

The familiar 12 months are retained but made divisible into equal quarter-years and equal half-years; every month has its 26 weekdays (not working days because of the varying holidays) and its respective Sundays; each quarter-year has exactly three months, 13 weeks and 91 days; *days and dates always agree*. This 364-day year is a perfect mathematical plan of harmony, order and regularity and, calendarwise, every year is comparable with every other year. Yet it is still incomplete.

To assure the calendar's unfailing stability, the present 365th day, by which the calendar keeps in step with the annual seasons, is placed between the old and the new years as a day set apart from the week. This new Worlds-day is the annual link that joins the outgoing and incoming years and is tabulated a *world holiday*. The old December

31 will become the new December W (the alphabetical letter W indicating at a glance its unique holiday characteristic). In leap years another world holiday, Leapyear Day and dated June W, falls in the middle of the year between Saturday June 30 and Sunday July 1, whereby The World Calendar retains order. These two new world holidays are stabilizers of the calendar, just as the rudder guides the ship keeping it on its course, and the steering wheel of the automobile holds it steadily on the road. Not only are these days scientifically essential but they are in keeping with religion. Notwithstanding the civil aspect and purpose of the calendar they have religious validity. These days were introduced into calendar reform in the last century by an Italian Catholic priest, Abbé Marco Mastrofini.

Opposition, however, has been aroused against The World Calendar because Worldsday and Leapyear Day each introduce an eight-day week which is contrary to the traditional concept of unbroken sequences of seven-day weeks. Such opposition, I believe, stems from insufficient knowledge of ancient calendars.

Worldsday is *not* new. Actually it is a revival of the 50th day in an ancient calendar used by the early Israelites, described in Leviticus 23:15,16 of the Old Testament. In that calendar, known as the Pentecontad, a series of 49 days of seven weeks and seven sabbaths was enriched and fortified by adding a 50th day, dedicated to the Lord and observed as a "high holiday." Other series of 49 days plus the 50th day followed. It is most interesting to note that the ancient Jews were the first people to honor not

only an extra day in their calendar but to give it religious connotation.

With the newer concept of an uninterrupted succession of weeks, the holy 50th day had to be abandoned because the 49th day of one Pentecontad and the seventh day of the next, both being Sabbaths, the 50th day would bring an "eighth day" into the week. It was actually a day *outside* the week, coming *between* two separate weeks, which erroneously was interpreted as bringing about an "eight-day week." Worldsday in The World Calendar also comes *between* two separate weeks and has often been wrongly interpreted as making an "eight-day week."

Upon the publication of this pamphlet I was given the following information by Dr. Julian Morgenstern, retired president of the Hebrew Union College in Cincinnati, which I gladly pass on herewith: "The Pentecontad calendar was formally discarded as the official calendar of Israel when Solomon erected the Temple in Jerusalem, and with this adopted the Tyrian * solar calendar as the official calendar of the Israelite nation. However, since the Pentecontad calendar was a strictly agricultural calendar, closely related to the state of the crops, Israelite farmers in outlying sections of the country more or less remote from Jerusalem and the Temple, continued to employ the Pentecontad calendar for local purposes. The unbroken succession of weeks, running through the year, probably came into use with the adoption of this solar calendar in the 10th century B.C. Certainly it was basic

* Tyre, the Tyrians helped to build the Temple.

to the luni-solar calendar adopted officially at some time in the 4th century B.C."

The abandonment of the Pentecontad calendar and the new calendar's emphasis on the unbroken sequence of weeks caused the Sabbath to fall on any one of the first seven days of the year and its former position of always coming on the seventh day in the year was sacrificed. Overemphasis of any one time unit brings complication.

There is a plan in the Old Testament that is of notable significance. Ezekiel describes a city with 12 gates in honor of the 12 tribes of Israel; three gates each at the north side, at the east, at the south and at the west side, and that by the bank of the river, trees grow bringing forth new fruit according to the month. The fruits shall be for the meat and the leaves for medicine and the city shall be known as "The Lord is there."

The New Testament is likewise enlightening. In Revelation a similar description of the holy city of Jerusalem is mentioned that lies four-square with three gates each to the north, east, south and west. A tree also grows within the city which bears fruits according to the months, and the leaves of the tree are for the healing of the nations. We are told "The glory of God did lighten the city." Both these biblical plans tell us of leaves for medicine and healing which interpreted as cumulative world holidays are indicative of the 50th day of old, sealing and completing an ancient and now a modern calendar—The World Calendar. How beautifully the Old and the New Testaments fulfill each other.

In addition, the New Testament informs us that on the

first day of the week (Acts 20:7) the disciples of Jesus came together to break bread and Paul preached unto them continuing his speech until midnight. In that natural and assured manner the disciples declared the resurrection-day Sunday as the new day of worship. It had become obvious to the disciples that they could no longer worship on the seventh day, which the Jews had appropriated as their own, and which had become associated with such deep and poignant sorrow. Elders, scribes and high priests had also succeeded in cloaking the Sabbath with so many legalistic restrictions that humanitarian thoughts and acts on that day were forbidden. The words of Jesus that the Sabbath was made for man and not man for the Sabbath had fallen on deaf ears.

With the Resurrection on the first day of the week it would appear that Jesus in a wondrous and understanding way gave the disciples a new day of worship, free from past legal restrictions and liberated from painful and sorrowful association. A Christian does well to worship on Sunday, the day Jesus had glorified by His Resurrection, and to keep it holy. Both the first-day Sunday and the seventh-day Saturday are recognized in the Bible —*in the beginning God, is recognized by Sunday and God rested, is recognized by Saturday.*

The newly-proposed World Calendar likewise acknowledges the same beginning and closing days of every week because without the first-day Sunday there could not be a seventh-day Saturday. The Jew worships on the Saturday; the Christian on the Sunday. We know, however, that before God all days are holy, every day is good.

Yet it is well to set a day apart in the week for greater spiritual unfoldment. It is also good to set a day apart in the calendar-year—Worldsday every year (and another holiday in leap years)—for universal observance in a new spirit of international friendship and good will.

Who is there today who would not approve The World Calendar that is so ideally right in its all-round harmony and wholesomeness? Assuredly this new calendar, which cannot be credited to any one person or nation, recognizes and acknowledges the harmony and order of the universe and in its universal acceptance will demonstrate good will.

Toward this achievement the Seventh-Day Adventist and the Jew, the Protestant and the Roman Catholic, the Muslim and the Buddhist, along with many other religious and non-religious groups can cooperate with the *civil* world in obtaining this beneficial *civil* calendar. As the many colors of the rainbow combine in forming a radiant arch in the sky to bless man, so likewise The World Calendar in its many aspects offers civilization one and the same familiar timepiece.

Seventy-five years ago Standard Time simplified and stabilized clock-time on one system which contains a six- or eight-day week at the International Date Line. What was accomplished at that time, notwithstanding opposition, can also be accomplished with this new civil calendar for the common good of all.

Another example of opposition to change occurred at a much earlier time when a new system of numerals was introduced which contained the *zero*. The zero idea or

symbol was first conceived by the Hindus and later accepted by the Arabs. This fabulous symbol—the zero—when placed before a number decreases in value to an almost nothingness and when placed after a number increases in value to such vast proportion that man cannot as yet comprehend, much less handle it. Because of the zero-magic, and perhaps because it was originated by non-Christians, also due to the general apathy and indifference, Christendom did not accept the zero in the system of numerals for fully four centuries, notwithstanding its tremendous merit over the older zero-less system.

Similarly unjustifiable delay is true today with the proposed 12-month World Calendar. The new world holidays give to the days and dates an order, an accord, a stability and a wholesome unity that will improve the calendar in numerous ways as yet too little understood. As with the long-opposed zero, the two world holidays will transform the present ill-fitting calendar into a harmonious, universal instrument of time-recording for centuries to come.

Civilization will be raised to a higher level with the universal acceptance of this superior time-system because of the many virtues and qualities contained therein. But with *words* belong *action* for are we not told that faith without works is dead? By Americans writing approving letters to Congress, encouraging cooperative action and by mutual good will among the various scientific, religious, business, financial and educational bodies, the United States Government will be in a position to participate with the United Nations in this important international cause,

so that the adoption of The World Calendar may well be anticipated in the very near future.

Let us recall that "time that 'takes survey of all the world' should itself be one and the same for all the world" and "let us also insist on the very best, with all conditions considered, and let us adopt the revised 12-month year . . . easily adapted from the calendar we now use."

IX

PRESENT CALENDAR —A THIEF

From The Family Album, June 1947, Jamaica, N. Y., reprinted by permission, slightly abridged, in the Journal of Calendar Reform, Volume 17, 1947.

WOULD we consciously or willingly condone and use slipshod systems or methods which rob us of our precious time, energy, labor and money? Certainly not. Yet this really happens to every one of us, in whatever business or in whatever activity we are engaged, every day and every year, while the present calendar is in use.

Every year shifts and is different from the foregoing and following years, so that comparability is impossible. Days and dates never agree with an incoming or outgoing year; thus they play tag with neither one catching up with the other. Equal divisions of quarters and half-years are an illusion. Quarter-years have 90, 91, or 92 days, and half-years have 181, 182, or 184 days. The lengths of months, too, are so capricious in their irregularities that only a nursery rhyme can guide us to the proper length of days in the months. All this leads to baffling confusion and expensive readjustments, which pilfer our valuable time and effort which could be more advantageously used. No two

or three consecutive years are ever the same. This makes for 14 different types of year.

The reason lies in the fact that every year has 52 weeks of seven days plus one day, and leap year has two days more. This prevents us from making reliable plans in advance for any considerable period of time. Adding injury to injustice the calendar also contains 28 different kinds of months with which to deal, because these months having 28, 29, 30 or 31 days and coming on any one of the seven weekdays bring about constant confusion. These two basic defects are responsible for our hodgepodge calendar and meandering holidays. The calendar is utterly planless, replete with caprice and quirks, and lacking in order and dependability. It fails us in every way.

Thus in one year, the month of January may have five Saturdays and Sundays so that there are fewer business days in which to operate; whereas in other years if January has five Mondays or Tuesdays, Wednesdays, Thursdays or Fridays, there are more business days and better financial returns appear to be the result. All this because of the erratic, crazy patchwork of our calendar which is wholly unpredictable.

Do we consider for instance how unequal are monthly payments and salaries when seven months have 31 days, four have 30 days and one month has 28 or 29 days? Are we not accepting this unequal condition too complacently? When we consider that banks generally figure interest and notes on a 30-day monthly basis, the injustice prevailing in the present calendar is glaring.

We are told that millions of dollars worth of precious

time and honest effort are devoted each year to compiling new schedules for schools and colleges, only to be discarded at the end of the year, not to be used again. This tiresome and thankless task must be wearily repeated for each school year. The calendar is decidedly wasteful and costly.

Chaotic conditions also exist in relation to days and dates. The 15th of April is important because it is the deadline for the first income tax payment. It is beneficial when this payment date comes on a Friday or Saturday, as these days offer a full week in which to prepare. Should it come in the midweek, more crowding and intensive work is called for, and should the 15th come on a Sunday or Monday the weekend in all probability will be spoiled. Our capricious calendar exacts a heavy toll.

How can any government official, budget director, industrialist, manufacturer, merchant, banker, executive, business manager, educator or housewife work efficiently with such a disordered and unreliable calendar? In many instances the tremendous cost and effort, the waste and money that the present calendar exacts from every one of us is not sufficiently realized. The calendar is a subtle and "smooth thief."

Another matter of real concern, particularly to management and business, is the quarterly report which must be compiled and presented to board meetings, stockholders and owners. Imagine what figuring this requires in order to get the reports of the various departments agreeing with each other, when each may operate on a different basis! One department finds it best to use daily payrolls, another

a week or a two-week salary system, while still another prefers the semi-monthly or monthly period. To add to this melee, seasons and quarterly divisional years may be more convenient in the all-around bookkeeping of business itself.

How are these different time-units to be adjusted when they do not coordinate? By consulting rows of countless tabulated figures and even then an accurate picture with previous quarterly reports is not possible because comparisons are lacking. The calendar is not coordinated.

Unbelievable is it not that civilization should tolerate and endure this calendar which is two thousand years old? We are actually using a calendar arrangement laid down by Julius Caesar, modified by Constantine the Great, and further amended by Pope Gregory XIII, when he readjusted the calendar to the seasons. The calendar today is hoary with age, and, as a result, it is decrepit and worn.

Happily, change is apparent everywhere, and among the many changes which nature and conditions are demanding today, undeniably belongs a new and better calendar—The World Calendar. The old one, as noted, no longer fits the age. Civilization must resolutely accept changes and we, the people, must be courageous and willing to change the things that should be changed. To progress, we cannot stand still. World War II has convulsively broken with the apathetic, indifferent and set attitudes of the past. “Leave well enough alone” no longer suffices. Governments, businesses, industries, economics

and social conditions, science and education are being jolted from their former complacency. *Move forward* is the watchword of today.

To change to The World Calendar will bring to every-day life and to every one of us the much desired order, equality and stability which will save time, energy, labor and money, heretofore so wantonly wasted.

The World Calendar is the composite of many minds during years of study and research. It was a Roman Catholic priest, the Abbé Marco Mastrofini, who in 1834 first devised the perpetual calendar, planned on a 364-day year with the 365th day inserted as an extra day, outside the week, at the close of every year. By this method every new year unfailingly begins with Sunday, January 1, and the calendar becomes a reliable and steady instrument of time. The Abbé is the father of modern calendar reform. His predecessors were all famed for their outstanding contributions in reforming the calendar. Each revision was a definite stride forward in bettering economic, social and cultural conditions.

The proposed World Calendar of 12 months and equal quarters which contains the stabilizing feature of the extra days is a simple and easy remedy by which the defects of the shifting Gregorian calendar are removed. With this reliable, well-planned calendar in operation, only one calendar is the yardstick. Christmas is Monday, December 25; Independence Day, Wednesday, July 4; Labor Day, Monday, September 4; and Thanksgiving Day the fourth Thursday in November, the 23d.

The benefits that this calendar will bring are incalculable for we shall *know* where we are heading. This new system of time may well be reflected in other conditions as well, for like begets like.

The value of agreeing days and dates is immediately apparent. Plans for national and international conferences, business board meetings, transportation and communication plans, tax days and dates, insurance premiums, school and college schedules, vacation periods, sports events, the entertainment world and home affairs can be conveniently and easily made.

Birthdays, anniversaries and other commemorative events, whether national or international, will always be recorded on the day of occurrence as well as on the date, month and year. A Sunday child will continue to be a Sunday child, likewise a Monday child will celebrate as its very own day a Monday, and so throughout the week. The "lost" dates, the 31st of March, May and August, are observed on the day before similarly as leap-year children observe their birthdays. For the first time it is possible for the calendar to record the *day* with the date, month and year whereby a true and complete record can be had.

For example, when Pearl Harbor was attacked, our present calendar could only record the date, December 7, 1941, the day being the forgotten time-unit. Only through reference tables, books or resorting to old calendars can we recapture the day on which it occurred, namely, a *Sunday*. With The World Calendar the hitherto forgotten and untabulated day will come into its own and will share

with the date, month and year. The day will be given a square deal.

To our far-visioned members in both Houses of Congress belong the tribute of comprehending and introducing last summer a bipartisan measure for the adoption of The World Calendar. House Bill 1345 was reintroduced before the new Congress this January and it is fully expected that hearings will be held on this subject.

This has spurred action in the United Nations. The Economic and Social Council of the United Nations at its recent session placed The World Calendar on the temporary agenda of its forthcoming meeting, scheduled for July, 1947, with the instruction that the Secretariat prepare available material on the subject and inform Member Governments of this proposal.

To maintain that other vital needs are more important and that The World Calendar can wait is not feasible. How can we obtain improvements and accomplish the best results with a calendar that is a constant hindrance and a pilferer? We did not hesitate to give up sailing vessels and buggies for super-steamers, streamlined trains, new automobiles and speedy airplanes. During the war, business and governments did not hesitate to scrap the old for better war material so as to win the war. Isn't the winning of peace equally important by scrapping old and obsolete systems and establishing new ones, among which surely belongs the best calendar available, The World Calendar?

Let us not be guilty of an act of omission. Let history proudly record that among the earlier acts of the United

Nations was the approval and adoption of The World Calendar which effectively and practically demonstrated to the world : agreement on one system of time.

It is the privilege of all of us to aid in this much desired goal.

X

LABOR AND THE WORLD CALENDAR

The following article, slightly abridged, was written in English and translated into French and reprinted from La Revue syndicale suisse, February 1949, monthly organ of the Swiss Federation of Trade Unions, Berne, Switzerland.

It was written at the request of the Editor, M. Jean Möri, who stated: "This problem interests me, in fact to such a degree that I would be very much obliged to you if you would write a survey of this matter for the Revue syndicale suisse." M. Möri, who was also a delegate to the International Labor Conference in June 1949, assured The World Calendar Association that should a resolution be introduced at that Conference "it will have the backing of the labor members of the Swiss Delegation." See Journal of Calendar Reform, Volume 20, 1950.

THE NEED to improve the present shifting calendar, and of stabilizing it, was recognized at the Eleventh International Labor Conference, held in June 1928, when it approved the reform of the calendar on "the interest that this matter has for the workers, because of its relation to the problems of the improvement of working conditions and industrial statistics, stabilization of employment, and regularization of holidays."

Stating these benefits in greater detail, the perpetual calendar would remove the variations in monthly statistics which are of immediate interest to the workers, and in

statistics of production and output; it would furnish a more reliable basis for making forecasts and so help in arranging better programs of work; it would be a valuable aid to scientific management in general; and since dates would always fall on the same day of the week each month, it would eliminate the loss entailed by holidays falling on Sunday.

In an article of the *International Labor Review*, August 1927, mention was made of different schemes of calendar reform examined by the League of Nations, from which two plans emerged: the 13-month calendar and the 12-month equal-quarter calendar. However, it was felt that the 13-month plan would involve a greater departure from the existing system than would the 12-month revision and because of its many radical changes would arouse opposition, whereas the 12-month calendar of equal quarters had the advantage of requiring less change from the existing system so that its adoption would cause less interruption in the continuity of statistical data.

About a decade from the time Labor interested itself in calendar revision, the International Labor Conference of American States, meeting in Chile, January 1936, upheld the earlier resolution and recommended the adoption of the perpetual calendar of 12 months and equal quarters, known as The World Calendar. This action was followed six months later in June by a resolution approved by the International Labor Organization at its Twentieth Session, at Geneva. It recommended calendar reform, referred to the Chilean resolution, and requested the attention of the Council of the League of Nations to the subject for the

continuation of the study by the Committee on Communications and Transit.

Twelve years later, in 1948, an attempt was made to bring The World Calendar before the International Labor Organization at Montreal and before its Thirty-first Session at San Francisco in June. A very crowded agenda, however, caused the advocates of The World Calendar to defer action at that meeting and to concentrate their efforts instead on the forthcoming Thirty-second Session, to be held at Geneva in June of this year [1949].¹

The time is thus momentous, and permits no delay.

A brief summary of the principal advantages of The World Calendar plan are:

1. One unvarying year with all dates fixed on regular days.
2. Each year begins on the first day of the week, Sunday, 1 January.
3. Quarters are equalized, each of three months or 13 weeks or 91 days.
4. Each quarter-year is arranged in a regular sequence of three months of 31, 30, 30 days, making 13 complete weeks.
5. Each quarter-year begins on a Sunday, ends on a Saturday.
6. Each of the 12 months has 26 weekdays plus Sundays.
7. Three kinds of months only, beginning on Sunday, Wednesday and Friday, respectively, remove the onus of past confusion as well as avoid monotony.

¹ The Mexican delegate failing to comply with the proper time limit, the resolution did not make the agenda.

8. Equality and agreement are given the various calendar-units: day, week, month and quarter, as they all coincide on the last day of every quarter, a Saturday.
9. Perfect coordination is had among the various calendar-units within every quarter-year and year itself.
10. Holidays are fixed as to day and date.
11. The new stabilizing days—Worldsday, December W (old 31 December) every year, and Leapyear Day, June W (old 29 February) every four years—offer the best method by which the calendar retains the required length of days to conform with the seasons and at the same time becomes perpetual.
12. Two World Holidays—Worldsday and Leap-year Day—for worldwide observance by all nations and peoples, lead to greater unity, harmony, order and peace. The 365th and 366th days of the calendar are thus given a new meaning and significance.

In contrast, it is readily seen that the present, unreliable, unbalanced and irregular calendar, containing 14 different kinds of year, unequal quarters, 28 different kinds of month, and in which days and dates never agree from year to year, is far from adequate for our modern use. In addition, holidays meander through the year; either they have their regular fixed day of the week with changeable dates, or fixed date with changeable weekdays.

Our inadequate calendar just like any inadequate tool produces poor results, whereas a good time-system like good tools produces good results. Labor demands a per-

fect time-system whereby wages and expenses can be figured more easily and accurately, one in which payments would always come at the same interval, regularly on the same weekday and date of every year that contains an *even* 52 weeks. The new Worldsday, December 22, which takes care of the extra day that overruns the 52 weeks every year, and the Leapyear Day, June W, that takes care of the extra day in leap years, are world holidays, to be universally observed by all nations and peoples.

To obtain the greatest benefit, attain the highest efficiency, and accomplish the best work for both labor and capital, a reshaping of the calendar to one that is ordered and balanced would be of inestimable aid, for it would establish fairer conditions.

In these unsettled and chaotic days, when uncertainties confront us everywhere, and in which the increased cost of living concerns us, we must conserve our valuable time and efforts, remove unnecessary and uncalled-for mental strain, and save material and reduce cost whenever and wherever possible.

No longer can labor and industry afford the loss of time and money, the intricate calculations and manipulation of accounting methods, and the confusion inherent in the unceasingly changeable days and dates of the present outmoded calendar.

The steady and reliable World Calendar, which simplifies and equalizes the divisions of the year into regular working days and Sundays and establishes agreeing days and dates, giving an accurate basis upon which to work

and rest for both employer and employee, is an urgent necessity. To have such an ordered calendar in daily operation is vital for cost accounting, budgets and salaries, and the many other activities which our modern age is forcing upon us. The World Calendar with its ordered regularity and exact comparability will make it possible for industry to do its manifold planning with clearer vision and greater accuracy, for it is a mathematically sound and reasonable instrument.

Labor is big business. It is just as big and vital as capital with its moneys, management which plans and directs, and the people who buy or sell the product.

In fact, our business world is founded, one might say, on the foursquare principle of capital, labor, management and consumer. When these four groups receive equal recognition and when each is given the freedom and right to work to its fullest and best capacity, all cooperating harmoniously as one whole unit, much of the present dissatisfaction and difficulty to which the present calendar contributes will be removed.

It is interesting to observe that The World Calendar in its arrangement is also based on the foursquare principle, as each of the quarter-years is identical in arrangement, wherein the four calendar-units—day, week, month and quarter-year (equivalent to a season)—agree perfectly.

The headaches and the agonies of uncertainty and confusion as to whether holidays, let us say Christmas, come on a Sunday, Monday, Tuesday, Wednesday, Thursday, Friday or Saturday, disappear. With Christmas

automatically coming on Monday, its familiar and cherished date, December 25, is not lost. The planning and preparation for this feast day and the holiday itself will be thoroughly enjoyed because of this fortunate occurrence. Gone are the vexatious and annoying midweek Christmases which break so frequently into the week, interfering with the smooth flow of business and the enjoyment of the Christmas Day itself.

The World Calendar being a civil reform, subject to the authority of the governments, its advocates do not propose a fixed Easter, fully realizing that the stabilization of this day belongs to the religious authorities of Christendom.

National holidays, too, become steady and can be planned more easily and with greater assurance. For example, Labor Day,² which will continue to be celebrated on May 1 in Europe, will come every year on a fixed weekday: Wednesday.

Worldsday, December W, a new world holiday to be observed throughout the world, closes and seals every year. With New Year's Day always coming on Sunday, January 1, immediately preceded by Worldsday, the custom of celebrating Sunday holidays the day after on Mondays, in this instance, is eliminated. Thus a former Monday holiday is transferred to the new Worldsday. Every new business year will always begin with Monday, January 2.

² In the United States and also in Canada, Labor Day will continue to be the first Monday in September and will come every year on the fixed date, September 4.

The Leapyear Day holiday (new June W) is another world holiday observed in leap years. The many advantages gained by having holidays always anchored to their regular days and dates and the saving gained in time, money, material and effort are obviously of great value.

In the case of part-time workers, such as day, hour and piece workers, in their relation to these World Holidays, just and fair adjustments are easily arrived at when one considers the many new benefits acquired with the operation of the perpetual equal-quarter World Calendar—that in arrangement and in effect is “on the square.”

What will Labor do? Will Labor delay? Or will it, with foresight and determination, assist in bringing The World Calendar into operation? . . .

Labor, faced with many important problems, realizes that with a logical rearrangement of the present calendar many of its irritating inconveniences will be eliminated.

Labor cannot but be aware of the uncertainties, waste of time, money and effort caused by the haphazard variability of the calendar that denies comparability, all of which are but a few of the obstructions imposed upon it and its partners in business—capital, management and the consumer. It knows how to evaluate the prime importance of time and recognizes the need for immediate action. *Now* is the time to reshape the calendar so that it will be an aid to Labor and create fairer conditions of employment. Labor is playing a vital part in the building of a new world and its efforts and support for this new time-plan are indispensable.

Therefore, in this field where its interests are so clearly

involved, let Labor place itself in the vanguard by supporting The World Calendar and sounding the clarion call for its universal acceptance—so that there may be introduced into our time-reckoning and into our lives a greater sense of stability, security and harmony.

XI

ON THE SQUARE WITH TIME

This pamphlet was mailed upon request for information, The World Calendar having been listed as available in the second edition of 1001 Worthwhile Things Free, a Bantam Books publication, May, 1957.

AT BOTH the 1956 political conventions it was significant to note that the presidential candidates recognized the importance and need of change. Change is a prerequisite to growth, progress and bettering unsatisfactory conditions.

President Eisenhower believes in the future of America, that policies should be designed to stand the tests of tomorrow. He declares that change based on principle is progress and change without principle can become chaos.

Adlai Stevenson devoutly believes that Americans are standing on the threshold of a new America—America of the great ideals and noble visions which are the stuff of which our future must be made. He further states that change is the law of life and to ignore it in political parties, no less than in individuals, is at their peril.

These are stirring words for every American to heed and to follow, irrespective of political differences. For-

ward looking change is basic to the principle of democracy in our great republic as laid down by our forefathers.

In keeping faith with these noble words how has America acted in the past and are we free and ready to launch forth upon this program for progressive change? Unhappily we find that a formidable obstruction lies directly in the path.

An Unfortunate Act

America disregarded a much needed and desirable change—*calendar change*—in her incredible reply to the United Nations. “The United States Government does not favor any action by the United Nations to revise the present calendar.” The reply was wholly un-American in principle, wholly unforeseen in its reactionary tenor. Not only did our government reject calendar reform but it prevented free argument and debate on a world-wide subject before an international forum, the United Nations! It denied free speech before a free assembly, which is an inherent freedom of our Constitution!

Americans should be eager to remove the stumbling block which the United States Department of State has placed in the way of progressive change. Only in that manner can we make proper amends and this calls for *action* not words. We Americans are searching for a new and better calendar that will lead to improved conditions and in our endeavor we look for a sign to guide us—a handwriting on the wall. Such a sign is happily available.

In contemplating The World Calendar, attention

naturally centers on our planet Earth and we discover that the law of foursquare exists. We discover that the laws of nature follow closely the principle of the four—the equally balanced square.

We recognize the four corners of the Earth; the four cardinal points of the compass with their four directions—north, east, south, west and the four principal winds; the four seasons—spring, summer, autumn and winter; the basic elements—earth, air, fire and water; and the blue dome above us with the stars, moon, sun and sky. What majestic order with variety and harmony are here discernible!

Simple arithmetic has four distinct processes—addition, subtraction, multiplication and division; the fundamental designs of form—circle, square, triangle and cross; and in color we are told there are the primary colors—red, blue, yellow and also white. Dr. Einstein expounded the four-dimensional proposition, impelling us to think in terms of four. Human life itself comprises body, mind, soul and spirit.

In our civil world the same principle obtains. Business functions with four groups—management, production, distribution and consumption. Our government is composed of the executive, the legislative, the judicial and the citizenry. Education has its four graded steps—elementary school, high school, college and university. And also the family consists of father, mother, children and home. Herewith we have been given glances of the all-pervading Four—the ideal square.

Let us now observe in what manner this foursquare plan can be a guide for the new calendar.

Benefits

How will this significant and uniquely perpetual calendar meet the many and various needs of our every-day life and activities? A few benefits will show the advantages to be had with The World Calendar in daily use.

Business:

A perpetual and comparable calendar in which weekdays fall on the same month-dates and holidays are stabilized—with all the various time-units coordinating within each quarter-year—will assist accurate planning, efficiency and economy.

Statistics:

The proposed business cycle of 364 days is divisible by 2, 4, 7, 13, 14, 26, 28, 52, 91, 182—and fixed days with their dates will simplify operational and statistical procedures.

Labor:

Time-periods for work will be accurate and unvarying. The pattern of weekdays and stabilized holidays every year the same, will make the workaday life easier and productivity more effective than in the past with the fluctuating calendar.

Transportation:

Agencies engaged in this vast industry will receive real

advantages. Schedules and accountings will be improved. The program for one year will apply to following years.

Finance :

Everything that has to do with money—loans, payrolls, etc.—will benefit by the orderly arrangement of the time-periods in which every year is alike and all the time-units are comparable.

Law :

Court calendars will be freed of innumerable shifts and postponements hitherto unavoidable. Legal terminology with the fixed days and dates will be simple.

Government :

Fiscal years will always begin on the same day and date. Custom receipts, tax payments, internal revenue collections and interest on government bonds will be easily computed with the regular equal arrangement. Planning is simplified.

Scientists :

The perpetual calendar of 12 months and equal quarters was endorsed in 1922 by Commission 32 of the International Astronomical Union and later by the American Association for the Advancement of Science. It follows astronomical law.

Education :

Schedules and school programs can be arranged on a permanent basis—saving time, money and work. Present wasteful curriculum complications can be remedied and irregularities avoided.

Home:

This orderly calendar will be a standby of the family. Children will be as familiar with it as the clock dial. Monthly budgets, as well as vacations, can be better planned and family life will flow more smoothly.

Holidays:

Holidays will be fixed as to *day and date*. In the United States, Christmas will always be Monday, December 25, allowing a Sunday rest after Saturday's final shopping; New Year's Eve on the new Worlds-day December W; New Year's Day, Sunday, January 1, followed by Monday, January 2, the first business day; Washington's birthday, transferred to his original birthdate February 11 on a Saturday, can be jointly observed with Lincoln's birthday Sunday, February 12 and celebrated the day after on Monday, February 13; Memorial day can be fixed on the last Monday in May the 27th; Leapyear Day, June W, in leap years only; Independence Day from Wednesday, July 4, can be advanced to Monday, July 2, when it was introduced in the Federal Congress; Labor Day, Monday, always September 4; and Thanksgiving on the fourth Thursday, November 23, unless there is a preference for Monday, November 20 or Monday, November 27.

Fixed Easter:

A fixed Easter Sunday belongs to the Christian Churches for action as it is a holy feast day and thus removed from the civil calendar with which we are dealing.

Calendar Influence

Most Americans consider the calendar of real importance. Actually the calendar furnishes a background upon which our daily activities are planned. It was the first organized achievement by man on Earth.

Rhythm expresses itself everywhere and in all things—organic and inorganic. The rhythmic flow is noticeable in music with the three-fourth time of the waltz and the four four beat of the march. So The World Calendar also expresses the rhythm, harmony and timing of our days. It is the basis on which depend the orderly functions of work and play. The calendar of time yields a most important and irresistible influence upon our lives, since Time and the calendar touch everything. As the calendar, so it affects the many phases it touches, a fact not sufficiently recognized. In our present confused, discordant and chaotic calendar nothing fits, nothing agrees. Not until we courageously, with understanding and open minds improve the calendar, can we hope to enjoy more harmonious, balanced and stabilized conditions.

The systems in use today whether economic, finance, transportation, labor, social, educational and international are affected in great measure by the time-calendar we are using. This is unavoidable. The World Calendar, herein proposed, is the most practical and ideal application of the measurement of time. It obeys natural law as we have seen. It is truly a new world time-system that encompasses everyone and everything—a harmonizing and uniting force—the result of much research, study and

many conferences. The World Calendar cannot be credited to any one nation or individual.

Action

To more fully understand this superior time-recorder, free study, free argument and free consideration are required on a national and international basis.

Americans, take leadership! Write letters to Congress, the State Department, the President, the many capable, effective and influential corporations, organizations and associations and *cooperatively* work and speak for The World Calendar, which has received far more approvals and endorsements than any other calendar proposition put forward. Request international study within the Economic and Social Council of the United Nations preparatory to international approval. We can no longer delay in our quest to move forward to better things. Duty calls every one of us to do his or her part individually, as well as in cooperation with others. We must work, speak, write, plan and request our United States government to participate with the United Nations in recommending favorable action.

This pamphlet is addressed particularly to Americans because their government, as we have noted, has denied calendar reform, followed a year later by a vote to postpone it indefinitely. It is therefore the writer's belief that further information on the significance, purpose and benefits of The World Calendar is needed. With this information now at hand, the people will come to realize

and will wish to share in the completion of this still unfinished business. For assuredly, to give the world a stabilized calendar, steady and reliable, is a *great thing*—and great achievements are justly expected of a great country like America.

The *best* time for adoption is the year when both the old and the new calendars agree on the same day Sunday the first of January. Such years were 1950 and 1956; such years will be 1961, 1967 and 1978. Let us recall the words of Samuel Johnson: "Nothing will ever be attempted if all possible objections must be first overcome," or if we wait until the time is ripe. With faith and courage man and nations are masters of their own fate and with earnest desire can bring about The World Calendar.

Calendar change is a vital, far-reaching momentous movement with The World Calendar a true agent encouraging peace. Here is one of man's noblest achievements—The World Calendar—not of man's design but truly and divinely inspired for the common good of mankind—everywhere.

CALENDAR REFORM in a Nutshell

THE PRESENT CALENDAR THE WORLD CALENDAR (like the world) (forecast of a better world)

IS	IS
confused	harmonious
discordant	ordered
irregular	regular
wasteful and shifting	saving and perpetual
WHEREIN	WHEREIN
nothing fits	everything fits
nothing agrees	everything agrees
nothing is stable	everything is stable

WHAT SHALL THE ACTION BE?

STAND STILL	GO FORWARD
<p>Let well enough alone The people are content Do not disturb old-time customs Other more worth-while things to do</p>	<p>Give something better Improve that which can be improved Establish balance and stability Conserve valuable time, "the stuff life is made of."</p>

TODAY

There are many calendars in the world United Nations can give a standard civil calendar to the world

WHAT SHALL HISTORY RECORD ?

XII

CALENDAR CHANGE —A CHALLENGE

An address before the General Accounting Committee, New York City Control of the Controllers Institute of America, 1955, October 10. It was widely distributed and published in the Journal of Calendar Reform, Volume 25, 1955–1956.

WE ARE living in an era of change. Time-worn precepts and practices are being challenged. Change is a vitalizing force in the life and growth of every individual, every nation and of civilization itself. In making changes, however, care must be taken that they are really improvements, preceded by full information and careful study. This is particularly true of our time-system, the calendar.

The present calendar is a relic of the past. Many individuals and institutions have long recognized that it should be revised so as to provide a uniform invariable calendar. The General Accounting Committee of New York City Control of the Controllers Institute of America is among those most keenly aware of the urgency of the reform. It is, therefore, a special pleasure to address your Committee this evening and to invite your support in this “cause,” which is now before our government, the

governments of all other countries and the United Nations.

Defects of the Present Calendar

We naturally question, what is wrong with the calendar? In its basic form it has served man for 2,000 years, and in its present form it has served since 1582—why should it be changed?

Controllers through daily experience realize, better perhaps than any other group, that the calendar is completely unsatisfactory. It is never the same from year to year. It has 28 different kinds of months and 14 different kinds of years, repeated in 6, 5, 6 and 11 years.

Months have irregular numbers of days, they may have four or five Saturdays, Sundays, Mondays, and so on throughout the week, and weekdays within the months vary from 24 to 27, a difference of 12½ per cent.

The so-called quarter-years are *not* exact quarters, differing in lengths of 90, 91, 92, 92 days, whereby the first half-year has 181 days, the second half 184 days.

In addition, each year must take a day from a 53d week and leap year two such days. The average income-tax-payer, for example, normally pays 52 times on his weekly salary, yet occasionally he is obliged to pay 53 times—when the weekly payday happens to fall on a day of the 53d week. This can be adjusted the following year provided the conditions remain relatively the same.

Holidays, too, have a most annoying movability, varying within a period of seven weekdays or having different

dates. The cost and difficulties attending wandering holidays are enormous and frequently mar the enjoyment of the holiday itself. When the holiday falls on a Wednesday or is wedged between two business days, a Tuesday or Thursday, it upsets the smooth flow of business with its accompanying reaction on workers and management.

This unpredictable and confusing calendar is also wasteful and expensive. For instance, New Year's Day in 1942 was particularly costly. As it came on a Thursday, the New York public schools had to open for a one-day session on the isolated Friday at an estimated cost of \$22,259 for heat and light, not to mention pupil and faculty lamentations.

The same year proved costly in another way. Christmas came on a Friday and newspapers did not know how to plan their issues for the following Saturday. There was no certainty as to how many stores would be open Saturday, so that there was no accurate gauge for the number of columns needed. One New York newspaper, with a circulation exceeding one million, discovered to its dismay that not only was its advertising lineage off 65 per cent but it had overprinted 80,000 papers.

How long will we endure this waste and confusion? How long will we tolerate a calendar so contrary to the purposes, practices and ideals of contemporary life?

Proposals for Reform

Several proposals have been advanced to improve this highly unsatisfactory situation.

They include a 13-month plan with its many radical changes and monotonously regimented months, which requires a shift of 337 dates in the calendar; plans calling for months of 5, 4, 4 or 4, 5, 4 or 4, 4, 5 weeks with their inequalities; a plan beginning the year with Monday or a zero date; a plan beginning the year on the winter solstice or spring equinox, requiring many adjustments. All these and many others were studied by the League of Nations and found unacceptable. Of the many plans presented to the League by 1937 only The World Calendar was submitted to its member and non-member states.

Ten years later, in 1947, the former Secretary-General of the United Nations, Trygve Lie, stated in his report: "Of all the drafts studied on the international plane, the draft [The World Calendar] submitted to the Economic and Social Council by the delegation of Peru is the one which has received most favourable comments."

The World Calendar

What is The World Calendar?

It is a calendar with one unvarying year of 12 months, divided into equal quarters; each quarter contains 91 days, 13 weeks, 3 months approximating a season; each month has exactly 26 weekdays plus Sundays; days and dates agree from year to year; holidays are fixed on their regular days and dates; and every year, half-year and quarter-year begins with a Sunday and ends with a Saturday. This gives us a year of 364 days, a number divisible by 2, 4, 7, 13, 14, 26, 28, 52, 91 and 182—ten different ways

of division to simplify operational and statistical procedures. With no other number between 0 and 364 is this possible. Here is convincing proof that The World Calendar is simple arithmetic for maximum efficiency. Only six months between February 28 and September 1 are affected; the remaining months agree with the present calendar.

It is significant to mention that, by placing the 365th day—Worldsday—at the end of the year, on its specific date December W (signifying a world holiday), it continues the spirit of good will, of friendship, of peace, sparked six days earlier by Christmas. The Leapyear Day in the middle of the year on its specific date June W, is another world holiday. Both these new stabilizing days are to be universally observed as *world holidays*, days on which all nations, races and peoples come together in peace, harmony and cooperation.

These holidays have no actual business connection. The requirement of time-and-a-half pay for essential work is more than compensated for by the incalculable advantages gained from the perpetual, comparable World Calendar.

Benefits To Be Had

How does this sensible, simple calendar benefit us?

Walter Mitchell, Jr., former managing director of your Controllers Institute and a widely known consultant in management-planning and economic-analysis, reports in a recent study that *several hundred millions* of dollars will

be saved annually, in business firms in the United States alone, by the adoption of The World Calendar.

The Lockheed Aircraft Company pays all its employees—from the chairman of the board to sweepers in the factory—on a weekly basis, because this simplifies the payroll. However, it reports corporation earnings and taxes on a flat calendar year. The Company estimates that it costs about \$100,000 each year to make the computations and adjustments necessary in its records. Executives believe that The World Calendar of exactly 52 weeks would enable them to eliminate as much as one-quarter of this cost.

In Cleveland, Ohio, the Lincoln Electric Company declared that production scheduling was done in detail at least 90 days ahead, with six persons involved in the work on a full-time basis. It was estimated that the work would be at least 2 or 3 per cent less expensive with a stabilized calendar.

In 1950, Dr. John M. Firestone of the Department of Economics, College of the City of New York, made a survey of the effects of the present calendar on American business. Questionnaires were sent to members of the Controllers Institute of America listing twelve difficulties in scheduling sales or production reported by business men. Replies were received from 538 controllers working for companies with a total capitalization of more than 20 billion dollars. More than 86 per cent indicated calendar difficulties and expense. Of the 466 industrialists, 437 or 93.8 per cent stated that a stabilized calendar would

alleviate such difficulties. The great majority of replies received favored the 12-month equal-quarter plan—The World Calendar.

Another advantage of the new calendar of 52 weeks to the business world is the elimination of that awkward day of a 53d week, the so-called “week-unit procedure” so annoying in the payment of taxes.

Think what The World Calendar will mean to employees in terms of greater income, greater savings and greater security! Think, too, what it will mean to management and stockholders by eliminating the present wastefulness of valuable time, effort, money and material! Think also what it will mean to your group in analyzing reports, assembling annual, half-yearly, quarterly, monthly, weekly and daily accounts!

For the first time all the various time-periods co-ordinate. Each is given equal right, its appropriate function without interference, domination or subordination. It does not matter whether the various departments in a business firm pay by the day, the week, bi-monthly, monthly or quarterly periods. They all agree at the end of every quarter-year.

With The World Calendar in operation, annual comparisons for budgeting and all kinds of statistics will make for greater accuracy. Holidays will be observed on regular days and dates; transportation schedules—passenger and freight—will be more efficiently planned; schools and universities will profit inasmuch as the annual curriculum can be fixed; advertising will be arranged more accurately with the weekday and month-date

known; checking and rechecking of days and dates will no longer be necessary.

Birthdays and other individual and national anniversaries will be observed always on the *day* of the event as well as the date. Those who were born on the dates March 31, May 31, August 31, which have been transferred to the new dates February 29 and 30, and April 31, will observe their birthdays as leap-year children do, on the day before in the same month.

Agreeing days and dates are of vital importance to historians, research workers, and corporations, as they offer a more accurate analysis, survey and charting of events. It has been said that the dimension of Time is encircled by twin oceans—the past and the future—which ceaselessly move around mankind. With the perpetual comparable civil World Calendar as man's reliable compass, the past will be better gauged, the present better analyzed, and the trend of the future more accurately anticipated.

Obstacles to Calendar Reform

What are the obstacles?

Reforms throughout the ages were never effected without opposition—a seemingly invariable law of human nature by which reforms are tested for their value and purpose.

The obstacles to calendar reform are twofold—first, traditionally religious sectarianism, and second, apathy and indifference.

The sectarians object to the insertion of the two days between two weeks on the assumption that this will break the allegedly uninterrupted sequence of the seven-day week. This interpretation is solely sectarian, a concept and attitude of certain religious groups which consider the calendar from their hereditary belief rather than from a world and civil point of view.

The civil calendar is a world-wide international subject apart from local, individual or group monopoly. Of course, all persons and groups have the right to make their opinions known, but no person or group is entitled to pre-empt the right of the majority.

It is well known, of course, that the United States of America is a nation composed of various geographical sections—Eastern, Northern, Central, Southern and Western states—all vitally essential to the welfare and progress of the entire country.

Suppose, however, there were a few citizens who claimed most vigorously and emphatically that since the original thirteen Eastern States founded the nation, they have a traditional preference and have special weight in determining the national policy. Were such an idea to be upheld, the nation would very soon fall apart and become disunited.

The sectarian opposition to The World Calendar exerts this influence. It urges governments and peoples to do nothing that would interfere with its special religious belief in the unbroken continuity of the seven-day week, insisting that it be upheld to the detriment of the other time-units—the day, month, season and year. Emphasis

on one time-unit, such as the unbroken continuity of the seven-day week, prevents the calendar from being a complete and well-coordinated time-system.

The World Calendar recognizes no special time-unit—all are given equal consideration. It is this sense of equality and coordination that makes this plan uniquely superior. In usage, purpose and possession the new civil calendar belongs to the whole world, not to any special group.

The other obstacle is apathy and indifference.

If we are apathetic and indifferent to The World Calendar, thinking that what was good enough for our forefathers is good enough for us, we shall continue to impoverish ourselves and withhold a better calendar from our fellow men. Let us guard against the “malady of indifference.”

Has not civilization in its calendar-making advanced in the past twenty centuries? Is The World Calendar with its significant and inspiring Worldsday and Leapyear Day to be defeated because of stubborn resistance by certain religious sectarians, by the peoples’ hesitancy to change and by general indifference?

Action To Be Taken

What can we as citizens do to advance The World Calendar?

It is most fortunate for our civilization that we have the United Nations—the impartial, international forum before which nations can present their problems for solution.

In October 1953, the government of India asked that

The World Calendar be placed before the United Nations Economic and Social Council. This was done and a year ago it was considered at Geneva. The resolution then adopted requested that a letter be sent by the Secretary-General to ascertain the opinions of all governments. The subject came before ECOSOC last May, but action was postponed by India inasmuch as insufficient replies had been received. The Secretary-General was then asked to communicate again with the governments which had not as yet replied. This spring in April, calendar reform will come before ECOSOC and the governments will determine whether the United Nations will set up a *study committee* to recommend the best civil calendar for approval and adoption.¹

To accomplish this, the immediate and urgent need is for international and national organizations, as well as for individuals, to express their opinions to their respective governments. Silent inactive approval is *not* sufficient.

In this connection, I draw your attention to the resolutions passed by the Pittsburgh and Seattle Controls of the Controllers Institute which endorsed The World Calendar as a means "to meet more adequately the requirements of the modern world, particularly in facilitating simpler and more accurate procedures in management planning in accounting."

There is also the action in 1947 of the Controllers' Congress of the National Retail Dry Goods Association

¹ At the 21st session, April 1956, ECOSOC indefinitely postponed the subject. However it is still before the United Nations ready for resubmittal upon request by one or more member nations.

endorsing The World Calendar. This was followed by the National Retail Dry Goods Association's endorsement in January 1955.

I should also mention the endorsement last June of the United States Junior Chamber of Commerce.

This leads me to make an earnest appeal to the General Accounting Committee of the New York City Control of the Controllers Institute of America to give this subject your serious attention and place the matter before your Institute for favorable action and resolution to be sent to the State Department of the United States, to Congress and to the United Nations, requesting *impersonal unbiased study* by the United Nations. This is in line with a statement made by a former Secretary of the Treasury: "The question is one which can be disposed of only by international action."

Isn't the adoption of The World Calendar worth working for—to bring to mankind a better calendar for a better world?

XIII

TWO RELIGIOUS DAYS

Notwithstanding that the calendar is secular, scientific and civil in purpose and plan, it must be equally adaptable to record religious feast and fast days. Of religious days, and there are many; two are herewith mentioned.

Christmas

A day of days, an event of events, came to mankind with the birth of a little child Jesus, born in Bethlehem, who was to bring great joy to all the people, be a light to the Gentiles and the glory of the people, Israel.¹ Of religious leaders none had a birth of such divine prophecy. It is strange then that Jesus is not more universally recognized as the *joy* of the world, has not been acclaimed jointly by Gentiles and Jews as their light and glory.

Is it not to be found perhaps among the leaders and teachers of men, who because of fear, envy, desire for power and authority, led the people astray and are still leading people away from Jesus of divine birth and life?

Jesus, the great revealer, opens the way, the light and the truth by which man can regain his divine heritage with God, his oneness with him.

Christmas which commemorates this joy should be the great feast day of mankind, honored and observed by all

¹ Luke 2:10, 32.

peoples, expressing in many ways this divine event and gift to man. Jesus so clearly understood and affirmed that "In my Father's house are many mansions" and "I am the vine and you are the branches."

Jesus by his birth, life and teaching brought to nations and peoples the divine message that we are all of God, we are all brothers and sisters to one another, we are all spiritually united in love. Peace on earth and good will toward men will come closer to fulfillment.

The date of Jesus' birth is not known. The early Christians chose December 25, because on that date the pagans observed their great festival, that of the winter solstice. By carrying over the pagan festival date and making it Christmas, it was hoped the world would be more easily Christianized.

With Christmas always coming on Monday in The World Calendar, preceded by Christmas Eve on Sunday with its "night divine," mankind everywhere will observe and celebrate this joyous feast day on Monday, December 25. This blessed event, after many years of wanderings among weekdays, will have found its permanent place in man's annual recorder of time. Christmas day, calendarwise, will have rightfully come into its own.

Easter

The second religious holiday is the natural culmination of the first and cannot be separated from it.

Easter with its radiant resurrection is a demonstration of eternal life, the glorious fulfillment of the divine birth

and life of Jesus Christ, the ever-living friend, revealer, redeemer and saviour.

The life of this man of flesh and blood like ourselves, and his consistent faith and belief in his oneness with God, our Heavenly Father, is the steadfast glowing manifestation of what he has done, man can do. Jesus consistently affirmed in words and acts: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father."²

What is of extreme importance and deserves fuller emphasis is the understanding of our inner spiritual selves. It is the spiritual Godlike power within us that gives to our living life here on earth its vital potential power. The overcoming of persecution, pain, suffering, sin and death, and the attainment of our spiritual selves are the radiant truths that Jesus Christ, through his resurrection, revealed to us. It is the resurrection of Jesus, rather than the cross, that is important.

As in the past, Christmas day wandered aimlessly among seven weekdays, so Easter Sunday wanders through a maze of 35 dates. The crucifixion of Jesus having occurred just before the Passover Sabbath, and Jesus having arisen in all his glory and wholeness on the *first* day of the week Sunday, Easter had to be observed on Sunday. The weekday was fixed for its observance but not the date of the month because full moons, on which the Passover depended, have no fixed days and dates.

Astronomers, historians and scholars are generally agreed that this supreme event occurred in A.D. 30, April

² John 14:12.

9, with the crucifixion on Friday, April 7. It has been suggested therefore that the second Sunday in that month, April 8 in The World Calendar and falling one day within the accepted historical date, should be made Easter Sunday with Good Friday observed on April 6. As this is a religious matter the decision rests with the religious authorities in Christendom.

With the stabilization of the two religious days, other religious feast and fast days can likewise be stabilized in The World Calendar. This new time-system in arrangement is so balanced and well ordered that individual, national, international, global and religious events can easily be recorded with nothing to ruffle the smooth flow of days and dates. All those who use this calendar will be imbued with a feeling of serenity, an inner satisfaction and joy in always knowing the dates with their accompanying days on which religious feast days will come.

XIV

WORKABLE WORLD HARMONY

This pamphlet was mailed the day before Thanksgiving, November 28, 1957 to the President, Vice President, Cabinet members, Congress and citizens.

*When there is love in the heart,
There is happiness in the home ;*

*When there is happiness in the home,
There is harmony in the nation ;*

*When there is harmony in the nation,
There is peace in the world.*

OLD CHINESE PROVERB

Harmony

EVERYONE associates harmony with music and realizes that it is formed out of many tones, various chords, long and short intervals, fast and slow rhythms. It is an arrangement of innumerable notes controlled by the time beat which denotes the kind of music to be played or sung. The left hand of a pianist directs the beat and accompanies the right hand which brings forth the melody.

When the combination of the time beat and the melody is ordered and harmonious, good music is made. When, however, the accompanying time beat strums aimlessly without ordered rhythm, forcing the melody to be a noisy jumble of inharmonious discords, confusion prevails.

Harmony is actually the combination of many different parts into a pleasing and complete whole. It is a wholesome oneness and unity—a just federation of the many with no one part dominating. Indeed the many parts of which the complete whole is composed are most vital and essential. Each part has its distinct characteristic, stands free in its own right, yet each recognizes the good of all and cooperates in obtaining and maintaining harmony. Thus harmony is a quality, an attribute inherent everywhere and is not confined to music alone.

I like to think of the power of harmony and order as fundamental to peace whereby friendly communications are encouraged among nations and relationships of good will are invited among peoples.

In speaking therefore of harmony and how best we can fashion and live in workable world harmony in our individual, national and international affairs, have we ever considered whether the time beat of the calendar, generally used throughout our civilized world, is rhythmic and the arrangement harmonious? Is it the very best calendar? Has it a regular time beat or is it uncontrollable and, as an accompaniment to the theme of our lives, does it drive us hither and thither without plan or pattern?

The calendar is man's annual year-map by which he designates the passage of time by days and dates. It is

his time-guide which he constantly consults, aiding him in his daily and yearly life. It is man's indispensable instrument of time-recording during his earthly sojourn.

In man's insatiable quest to live amidst peaceful conditions let us for a moment direct our thoughts to the vast and orderly solar system, of which our planet Earth is a part, in an endeavor to glean from it wisdom and understanding.

The Solar System

An outstanding example of order and harmony is our solar system, in which nine different planets revolve peacefully around the celestial sun—the pivotal center and attraction that holds our solar system together. Each planet rotates and functions freely within its prescribed orbit without outside interference. Every single planet is vital and belongs to the entire system. A majestic orderliness and a supreme harmony pervade therein.

We cannot conceive, for example, that Mercury would forcefully break into the circuit of Venus; Earth would encroach upon Mars; Saturn would infringe upon the domain of Jupiter and like actions take place among the other planets—Uranus, Neptune and Pluto. Were the planets to interfere with one another, a cataclysm so disastrous could result that the entire solar system could disintegrate. Fortunately the system functions under the divine law of God Almighty.

Our solar system is but one of many different groupings in the sky—that vast expanse of space which surrounds

our planet. In this immeasurable area of the universe in which are found galaxies of stars, various star constellations, the milky way and the mysterious zodiacal belt with its alluring twelve signs or symbols, we find the same celestial law of harmony and order prevailing. These laws are motivated by Deity and only by recognizing and obeying them is the blessed state of peace assured.

By this revelation of a universal concept, that is not a visionary dream but a real actuality, it is possible for us inhabitants on Earth to follow in the same way, obey the same laws and enjoy the same peace.

Our Planet Earth

The planet on which we live is divided into two vast hemispheres consisting of many lands, bodies of water, nations and races of men, all making one planet. Each of these has its prescribed area, and as each maintains it, harmony is assured. There is a deep fundamental law of order pervading everything on Earth like the majestic order of the blue sky that domes high above. There is inherent on our planet a world relationship, a world interdependence, a world intercourse among the various nations. Each nation has its particular place, purpose and work to fulfill; each has its proper part to play; each has its distinct customs and characteristics. For the welfare of our globe, peoples and governments might do well to emulate the solar system and learn from it how to live, develop, acknowledge, respect and cooperate with each other without in any way interfering with or encroaching

upon the rights of others. "No nation is wise enough to rule another."¹

In a much more familiar and everyday illustration let us picture a garden with its variety of flowers—rose, lily, pansy, chrysanthemum and hosts of others—but one garden notwithstanding the variety of plants growing in it. Forests, too, have their different trees—the dark evergreen trees and the lighter green-leaved trees—growing together in harmonious environments, whether in gardens, woodlands or forests. Variety brings vitality and zest to life, yet underneath and basic to it flows the silent stream of harmony.

Today, however, we observe little harmony and order on our planet Earth because man is too often refusing the guidance of Deity and depending too frequently on his own free will. By using free will selfishly and by refusing the Higher Guidance of the Creator, man is reaping for himself inharmony and disorder with resultant fear, rivalry, distrust and unhappiness not only for himself, but for governments and nations as well. Warlike, not harmonious, conditions seem to captivate man's thinking.

Peace is contingent upon harmony and order and gives us a clearer understanding of its real meaning. Peace is dependent, not on the possession or lack of war weapons and supplies, but in obtaining and maintaining harmonious relationships in our lives, in our many and varied activities, in free intercourse among ourselves and

¹ Keller, Helen: *Let Us Have Faith*, p. 65. Copyright 1940, Doubleday Doran and Company, New York.

the nations throughout the world. Obviously this calls for discipline, the training in self-control and use of restraint whereby the free will of one nation does not interfere with the free will of another. Global harmony and order must be secured if we are to enjoy peace—enduring peace —on our beautiful Earth.

Out of Many, One

The United States of America is a nation of forty-eight states,² as shown in the stars of the flag. Our forefathers admirably understood this harmonious unity: Out of many, one country.

Each of the states in this country is important—whether located on the eastern Atlantic coast, the southern border on the Gulf of Mexico and Mexico, the western Pacific Ocean, the northern border along Canada and those located within the country. Each state has its own government under a governor, yet notwithstanding their differences and difficulties, all belong to and are part of the national government located in Washington on the Potomac River. It is the harmony existing among the different states, each recognizing its individual freedom yet all depending upon the country as a whole that shapes the nation. America represents a concrete and workable example that out of many states one harmonious united country has evolved—free, undivided, and whole. The nation's beliefs in *E Pluribus Unum* and *In God We Trust* and in the wise Constitutional provision for separation of

² Alaska and Hawaii became the 49th and 50th states in 1958-59.

Church and State, which prevents the domination of any one particular religious group, are the firm guide posts sustaining and upholding every American freely and in harmony to live peacefully in the United States of America.

There was one time in the history of this nation when the unity was in danger, and it would be a tragedy were any one state or group of states to break away causing separation, disruption and conflict. Self-centeredness of states should not be allowed to interfere with and in the welfare of the nation as a whole united country. Every American is a citizen of the United States and enjoys equal rights before the law.

Our Human Bodies

Approaching a subject more closely related, wherein harmony and order are clearly present, let us consider the human being: the beauty of a child, the development of youth, the dignity of manhood and nobility of womanhood.

Here, within the variety of form and feature, color of skin and eyes and hair, harmony is present and beauty apparent as each feature of the face and member of the body plays its part, singly and together, for the happiness and health of the human being.

If, however, through accident, abuse or indulgence illness occurs, the harmony and wholesome rhythm of that human being is impaired. Then every effort is made to instantly remove the disharmony so as to restore entirely,

or as far as possible, the perfection of the original. Indifference and apathy in delaying the cure would but extend and increase suffering and pain.

Harmony also exists in an unmistakable way between the two sexes because they are indispensable to each other. When this is understood and lived, a harmonious cooperation exists between them, with neither one or the other superior or inferior. Happiness then prevails in homes and harmony in nations.

Religion

There has always been and there will always be a deep intuitive need within mankind for worship. This need we all know as religion.

Religion is the worship and praise of the Divine Creator of mankind. Prayer is the direct communication between every individual and his God. God, the Divine Father of us all, is through prayer brought into close relationship with His children living on our globe.

The Bible declares: "In my Father's house are many mansions," not one or two or three. There is not one church only, one religious group or sect but many, each expressing its belief in God in its own way. There is no one true church, cathedral, synagogue, mosque, temple or shrine. All are inspired houses of worship, praise and prayer to God. All are good, whether the Divine Power is called God by the Christians; Jehovah by the Jews; Allah by the Muslims; Buddha, Brahma among the Asian peoples, so long as the Supreme Being is acknowledged and

worshiped. It is the eternal love, unbounded loving love that is God, by and through whom in faith we are united with Him.

In the true spirit of religion—that precious inner state of feeling at one with God—individuals and nations have the freedom to pray and praise God as their conscience and various beliefs direct. It is freedom of worship that upholds and sustains world harmony. It is the righteous federation of the many with no one group dominating, or in control, that is essential to wholesome living. Harmony is not found in the power and control of any one group, but, as we have seen, in music, the solar system, the Earth, gardens, forests, the features of the face and members of the body—it is in the many which express variety wherein harmony and peace are obtained.

Variety is essential and necessary to life and growth if we are not to stand still, degenerate into monotony or become enslaved by the domination of any one group. Variety upholds balance. Yet care must be taken to guard against indiscriminate scattering of forces which would result in the weakening of strength, encourage factions and invite dissensions.

Business and Economics

There is no activity wherein harmony and order appear to be less understood and hence less practiced than in the business and economic world. Yet these underlying laws are imperative if man is to produce and live most effectively. All too often, however, the fierce winds of fear,

distrust, rivalry and the struggle for more and more power are transforming productive fields of cooperation, good will, amity and trust into an arid wilderness of destruction and non-productivity.

We observe in the business world that in too great a measure the managerial groups are at odds with labor and the reverse is also true. Instead of realizing that both groups are vital to each other and should thus strengthen harmonious relationship and encourage cooperation between them, they contend with each other. This illogical procedure engenders disharmony, imbalance, disorder, struggle and strife. Progress and prosperity are delayed.

The economic field presents a similar bleak picture. All too often the extravagance and unequal demands made by governments and powerful financial groups are gradually reducing citizens to a kind of slavery, whereby their vitality and initiative are increasingly and unjustifiably thwarted. Were those in power and authority to be less self-centered and demanding, allowing citizens to develop their natural ability, the general economic atmosphere would become vastly more productive of good things and a greater feeling of harmony would be everywhere apparent.

Harmony is also markedly absent in the international field. The West is pitting itself against the East; the East against the West. Yet all nations and peoples make the world. Civilization is a family of nations, a human family, and to be continually struggling is futile and barren of results. To maintain an apathetic attitude breeds feelings of helplessness with the attendant loss of constructive and

creative ability among peoples. Civilization is thereby the loser. Everywhere we observe far too frequently the lack of harmony.

How is this weakness in our civilization to be cured? How can wholesome harmonious conditions be regained and maintained? A clear and simple plan is needed, one that can be put into practical use, directing mankind.

We have discerned in these chapters a common motive running through the pages somewhat as a "leitmotif" in the Wagnerian operas. We may tire of this and yet how needful are the recurrent repetitions whereby they impress themselves upon our minds and hearts and become real and alive.

A Cause of Conflict

I have come to believe that there is a hidden undercurrent force of disagreement and discord influencing our lives which is causing so much turmoil and confusion. Strife and conflict are too prevalent.

For 27 years, having studied, observed and worked with the instrument of Time that we know as the Calendar, I have reached the conclusion little by little and step by step, that the calendar we are using today and every day and all the time is a great contributor to this disturbing undercurrent. As I shall show, it is an outstanding example of discord, imbalance, disorder, inequality and instability. Nothing fits, nothing agrees, nothing is secure. What an appalling picture to contemplate! How can harmony exist when civilization is using a calendar that is so dis-

ruptive in its disordered arrangement and uneven rhythm? The calendar belies the very principles of harmony, order and rhythm of which I have been writing and for which we are all so earnestly longing and seeking.

The present time system had its origin in far distant days and has passed through various stages: the non-seasonal moon calendar, the lunar-solar calendar, and the solar-seasonal calendar.

In ancient days the measurement of a year into 360 days with five days added at the end, and later into 365 days—with leap years of 366 days—the time it takes our planet to revolve around the sun in its annual circuit—made difficult numbers with which to deal. Thus there gradually developed groupings of days, weeks, months, quarter and half years and the knowledge of the perennial recurrences of the seasons upon which the year is based. With the use of these various subdivisions a greater simplicity was had.

However, difficulties arose. The various groupings were loosely put together. No consideration was given the calendar as a complete and whole year. It is thus a haphazard jumble of groups lacking order and system. It is this lack which is plaguing civilization today, bringing with it a faulty hectic rhythm of time as an accompaniment to our lives.

Civilization is actually harboring a sick member which is contributing to mankind's inharmonious living. The calendar with its irregular rhythm is slowly infiltrating the very core of civilization. Our world is sick, living is sick, civilization is sick insomuch as life is compelled to function

every second, every minute, every hour, every day and every year with this definitely sick time-rhythm. Realizing this condition we should not be surprised that slowly, steadily, persistently the use of this calendar is adversely affecting our lives. Today we are feeling the overwhelming effect of a bad calendar.

Scientists tell us that all is vibration and that vibration exerts a profound influence on everything and everyone. If the vibration is serene, harmonious and flows evenly and smoothly on its course, everything else takes on similar attributes. Rhythm is related to vibration.

How can this regular beat upon beat—this even rhythm—be introduced in a new calendar for the benefit of mankind? Again I shall tell of two remarkable plans of old, revived for our present guide.

Two Plans

Peoples and nations must first of all express a *determined desire* to give wholesome order, just balance and right relationship to the calendar wherein all the various parts are perfectly coordinated, thereby restoring to time a wholesome harmonious rhythm. What man has made he can remake and perfect. In considering such a far-reaching change it is wise to follow a plan for guidance. Pitfalls are thereby avoided.

During the many years of my work for an improved calendar, I became impressed by two plans which have been known for centuries. As these plans, however, were of a prophetic nature and were found in a religious book

they were regarded as impractical. They were not given the consideration they deserved.

In the Old Testament of the Bible the prophet Ezekiel described a city that has to the north three gates, at the east three gates, at the south three gates and to the west three gates, and the name of that city shall be "The Lord is there." He also tells of a river and all the trees grow for meat, the leaves of which shall not fade and the new fruit comes forth according to the months and the fruit shall be for meat and the leaves for medicine. Here we are shown a foursquare plan of equal proportions, of just balance which deals with all parts alike. The fruit and leaves of the trees are for nourishment and healing.

The second plan is found in the last two chapters of Revelation in the New Testament where a similar plan describes another city, the holy city of Jerusalem. It, too, has a foursquare pattern with three gates to each of the four sides. The 12 gates lead not only into the balanced and equalized city, but the gates, we are told, shall not be shut at all. "They shall bring the glory and honor of the nations into it," and "the glory of God did lighten the city." A tree of life also grows within the city which bears 12 manner of fruit, one for each month, and the leaves of the tree are for the healing of the nations.

It is significant that both plans are not only similar in design but they mention months and thus are directly related to time. Both plans mention 12 months, divided into four equal parts, each quarter is further subdivided into three months or, in Biblical language, gates. We immediately observe how miraculously these plans can

be likened to a calendar of twelve months based on the annual rotation of the four seasons.

A New Time-Plan

We note that the world's new time-plan must have 12 months divisible into quarter years. Arithmetically each quarter year has 91 days, 13 weeks, 3 months, approximating a season. The three months have respectively 31, 30, 30 days in rhythmic order and every month has 26 weekdays plus Sundays. No one time-unit is emphasized over the others, each has its recognized place and function, and to none is given priority, causing an unbalanced condition. In addition, the well-known arrangement of days in the week is not disturbed—Sunday remains the first day, Friday the sixth and Saturday the seventh day.

The equalized quarterly sections, by always beginning on Sunday and closing on Saturday, establish order, balance, stability and harmony whereby the calendar becomes a comparable and reliable instrument of Time—familiar and known from year to year. In its ordered regularity the new calendar is neither monotonous nor dull because of the pleasing variety that exists within the three months of each quarter year.

This 364-day arrangement with its 52 weeks, equal-quarter divisions and 12 months, however, is incomplete. The solar seasonal year must have 365 days in ordinary years and 366 in leap years if the calendar is to keep in step with the seasons. And here again the two Biblical plans foretold a difficulty and solved it. Both plans

mention trees. Their different fruits were to be for meat according to the months. The leaves of the trees were to be used for medicine and healing. The leaves have a special purpose to fulfill.

As in the past, Ezekiel and John the Divine were each given by inspiration perfect mathematical plans for a new city, so in the last century a religious man, unknown and unsung, the Italian Roman Catholic Abbé Marco Mastrofini, was likewise inspired in conceiving the idea of using the 365th day and the 366th day as separate days placed outside the week yet within the calendar year, days to be set apart from everyday mundane affairs.

It is of interest to note the Abbé's idea of the one or two extra days which, translated into English, is as follows:

This surplus day is called by its own name, as it is in fact, the last day of December or of the year or the end of the year, but it must be kept as far as its name is concerned entirely outside the order of the week . . . but let it not be called either the second weekday, or the third weekday, or the fourth or fifth or sixth, or Saturday or Sunday, ever. . . .

Let it be established that the surplus days do not form part of the order of the week; thus the following year will begin like the preceding one with Sunday and in like manner will begin all the years to follow, for as many as there will be, forever.³

The Abbé must have been familiar with the Bible and so recalled that in ancient times a 50th day was added

³ M. Mastrofini, *Amplissimi frutti da raccogliersi ancora sul calendrio gregoriano perpetuo . . .* Roma, Tip. delle Belle arti, 1834 . . . P. 3, n. 8; P. 8, n. 24.

to a series of 49 days on which a special offering was to be offered unto the Lord. Thus the 365th and 366th days—*world holidays*—are the one or two extra days placed at the end of two seven-day weeks, one every year and the other in leap years. One cannot but marvel at the living spiritual Bible which so marvelously responds to the needs of man!

By considering the 365th day of every year as a “healing day”—*Worldsday*—placed between Saturday, December 30 and Sunday, January 1, and the 366th leap-year day another “healing day”—*Leapyear day*—placed between Saturday, June 30 and Sunday, July 1, they complete and stabilize the calendar. These new *stabilizing* days are appropriately dated December W and June W—indicating at a glance their world holiday characteristic. By this method of dating, the closing day of the year and the quadrennial mid-year day are given their *special place and date*, in no way interfering with the equalized 31-30-30 day quarter-years.

Out of many days and various groupings of days, the calendar has now become a harmonious measurement of time with days, weeks, months and quarter-years all co-operating in full agreement four times a year. It is THE WORLD CALENDAR.

This well-coordinated time-plan with its new world holidays—*Worldsday* and *Leapyear Day*—internationally observed by all peoples and nations, has by this unique device attained its regular and rhythmic time-flow. It is a completely harmonious time-instrument wherein the various parts merge so easily that we can fully anticipate

our numerous activities with their many transactions which will likewise function more smoothly.

May it not be equally true, then, that with passing years happier conditions will pervade our world because an outmoded calendar with its discordant parts and faulty rhythm will have been removed from our midst? There is no doubt whatsoever but that The World Calendar will be increasingly vital and effective in obtaining greater order, fair dealing, just consideration and harmony. In Biblical phrascology, the light of God will lighten our days and the Lord shall dwell therein.

To man has now been given the long-sought-for and perfected calendar. Civilization can enjoy a system wherein all the various parts mesh effortlessly. It matters not which time-unit is in particular use because all of them agree joyously together at the beginning and closing of every year and every quarter-year. It inevitably follows that with such an hourly, daily, and annual system in use, co-operation not rivalry, order not disorder, the square deal not partiality, agreement not discord will be the norm of daily living. The World Calendar ideally conforms with the theme of harmony and order. In all candor, this plan cannot be credited to any one nation or individual. It was recognized and fostered by many.

After the United Nations had been organized in 1945, two member nations from South America presented before the United Nations Economic and Social Council (ECOSOC) and the General Assembly two separate resolutions on The World Calendar. This logical action was taken by Peru, followed later by Panama. From the re-

port of Trygve Lie, Secretary-General of the United Nations, 1947:

"It seems that of all the calendars studied on the international plane, the draft submitted to the Economic and Social Council by the Delegation of Peru is the one which has received most favorable comments."⁴

The European countries and the United States of America had been directly involved and had suffered so cruelly from the calamitous World War II, that they concentrated their attention upon the recovery and rehabilitation of nations and their peoples. Calendar reform was checked.

It was in December 1953 that India, later supported by Yugoslavia, entered the calendar field and presented a resolution on The World Calendar before ECOSOC. Hopes were high that with an outstanding Asian country taking a prominent part, approval toward adoption was now nearing its goal. Cooperation between the East and West was visible on the international horizon.

Subsequent conferences revealed, however, that the simple straightforward issue for a clear-cut, scientific, and civil calendar reform had become complicated by secularistic and egocentric groups injecting their opposition. To avoid a possible defeat a postponing tactic was approved April 1956.⁵ By this move The World Calendar remains within the United Nations where it is now await-

⁴ United Nations document in French E/465, 14 July, 1947, also Journal of Calendar Reform, Volume 18, 1948, page 43.

⁵ Official Records, 21st Session ECOSOC, 20 April 1956—E/SR. 905.

ing further action toward recommendation for adoption at the request of one or more member nations.

Resistance to Change

Let us consider for a moment what this new calendar will mean to you, to me, to all of us. With the many modern improvements everywhere, we need a modern calendar that will better meet modern requirements. We do not stand still in improving old conditions, why then should we stand still with an obsolete outworn calendar? Such a non-progressive attitude is absurd and wholly unreasonable. Besides it is not practical and certainly not intelligent.

We accept new standards of living, new inventions. We willingly discard old mechanisms for better and more improved machinery. We eagerly accept new scientific discoveries and likewise we should be ready to adopt a new calendar—the best all-round calendar most applicable to our many needs. We should ever guard against the crystallization in our minds of previously accepted thoughts and ideas no longer fitting our day and age, and be willing, open and receptive to new ideas and new concepts so as to go forward to better things.

What then has been the world reception to this amazingly symmetrical World Calendar that is so ordered in plan, balanced in structure, harmonious in arrangement and perpetual in form, whereby every man, woman and child will benefit in numerous ways?

Recorded history informs us that there always have

been individuals and groups who cling tenaciously to old customs. They are apprehensive of change and what the unknown new may bring. Thus they vehemently resist change when they feel that it interferes with their own prescribed ideas. Familiar association, cherished traditions and customary habits have a strong hold on their thought and emotions.

These egocentric groups are the standpatters of the world. With them there is little going forward. Like proverbial Lot's wife, they stand still. Yet change is a challenge to better things. Change often offers welcome opportunities to improve unsatisfactory conditions because without it there can be no progress.

Thus it is that these groups, holding tenaciously to their particular traditional belief in the *unbroken continuity* of the seven-day week, oppose The World Calendar containing one or two world holidays, because these introduce an extra day at the end of the closing week of every year and an extra day to the week in the middle of leap years. To them the unbroken sequence of the seven-day week is paramount. The week transcends all other time-units in their thinking. By the overemphasis of one particular time-unit, they create imbalance.

On this matter a well-known professor of theology of the opposition and I were discussing The World Calendar and reference was made to the verses in Leviticus 23:15, 16. To my statement, taken from the Bible, that from the morrow after the Sabbath, seven Sabbaths shall be complete and after the seventh Sabbath you shall number fifty days and on that 50th day a new meat offering is

to be offered unto the Lord, how then can you say this special 50th day (an extra day) is the first day of a new week? Do you mean to imply that the 50th special day is the same as the first day of any week? The Bible does not say so. He replied: "We assume the unbroken continuity of the week." But is an assumption a fact, a truth?

The consistent break in the seven-day week when crossing the International Date Line which necessitates a six- or eight-day week is, according to the thinking of the opposition, "*different*."

It is the few, not the many, who are opposing The World Calendar that contains the new world holidays and are using their influence to withhold the beneficial effects from the rest of mankind.

The Honorable James E. Murray, Senator of Montana, when submitting The World Calendar before the United States Senate in August 1946, concluded his report with these significant words:

"A world-wide holiday would only be a symbol of the unity of mankind, and would leave unsolved many problems as to the cause of war, but symbols or symbolic mass manifestations have their place in the progress of mankind." ⁶

The words of the then Representative now Senator Karl E. Mundt, who introduced a bill in the United States Congress July 1946, on The World Calendar are pertinent also:

"It would be an impropriety and misfortune were anything so basic and universal to be permitted to

⁶ Congressional Record, 1 August 1946, pages 10765-10767.

acquire a partisan complexion. Time, and the calendar as a standard of time, are the property of all and belong to every person. No party, no race, no religion and no organization can claim a vested right or ask preferential treatment at the expense of the majority. In our democratic nation the greater good for the greater number must prevail.”⁷

Calendar reform is a scientific, civil matter, sensible and rational in purpose, which is now before the people and their governments for acceptance. It lies outside the realm of dogma, ritual and theology. Religious feast and fast days, like other holidays and individual anniversaries, are observed in a similar manner as heretofore.

Concerning holidays, these can be anchored to their days and dates when once the stabilized calendar is in operation. For instance, Christmas always comes on Monday, December 25; Worldsday, the world holiday, on December W, the last day of the year; New Year's Day on Sunday, January 1, the logical first day of the week, followed by Monday, January 2, when everyone begins his varied activities in the new year. Religious feast days, such as Easter, can be stabilized on a regular Sunday but, as this day is religious in character, the decision rests with Christian churches.

Effects of the World Calendar

The business and economic world which has been mentioned previously will naturally wish to adopt principles

⁷ Congressional Record, 15 July 1946, pages 9174-9175.

as expressed in the harmonious World Calendar with its newly restored and ordered time-rhythm.

Not only individual businesses, large and small, but every kind of activity in all the nations throughout the world would do well to follow the same principles of harmony and order. Equal consideration and participation among the various groups, in which the many activities are divided into numerous departments, will undoubtedly result in more workable relationships and in good will for the profit of all. Everything will function with greater ease than was possible before the daily use of the perpetual World Calendar. The regular flow of days and dates and the even flowing rhythm of time will be felt everywhere and be universally advantageous. It is a calendar for all mankind, a time-system that will be a real time-saver, will eliminate many costly unnecessary expenditures and be a strong influence in uniting nations and peoples as one in their time-measurement.

Numerous benefits will be had in world dealings. Peoples living in Eastern, Western, Northern, and Southern nations will discover more equitable conditions with the use of the well-adjusted World Calendar. World intercourse and transactions will be facilitated and be given greater stability.

There is power in The World Calendar because of its harmony and in the equal divisions which bring forth an ordered even rhythm. Every time-unit has its prescribed path. There is no overlapping, running short or interference. This new year-map is duly assured its ordered course by the one or two new world holidays which keep

The World Calendar steady and in balance. "Our stability is but balance," wrote Robert Bridges, a British poet-laureate.

It is imperative to growth and advancement for individuals and nations to affirm their freedom and independence whereby they can develop to their highest and best potentialities. Yet fundamental to freedom is the inevitable truth that each and all are essential parts of the whole. With modern radio, television and airplanes, civilization is undergoing a complete change in international awareness and relationship.

National isolationism and intense self-centered nationalism are vanishing. Anything that happens to one nation has its effect on all nations. So likewise anything that affects an individual affects all humanity. Somewhat as each piece of a picture puzzle is essential to the picture itself, and the loss of one piece or a wilful alteration of any one piece would bring about an unfinished, broken and mutilated picture. In other words, every individual and every nation is vital to the well-being of civilization.

The World Calendar demonstrates easily and clearly the fundamental truth of harmony wherein no one part is greater or lesser, superior or inferior, and justice and fair dealing are the rules of performance. With this new time system used by everyone everywhere and by all the nations in the world, workable world unity, workable world amity, workable world agreement, workable world harmony are attained.

Mankind is assured a smooth yearly passage with The World Calendar Ship of Time, by which to plan its an-

nual voyage. Here is an open sesame that no egocentric group, no traditionalist, no partisan, and no intense nationalist would wish to refuse. Further rejections and delays would but increase man's difficulties and lead to continuous confusion and unhappiness.

Action

International acceptance of this new civil calendar by all nations, through the auspices of the United Nations, is a persuasive demonstration that action is more effective than beautiful words, ideal phrases, well-wishing promises and dreams. A practical beginning along practical lines must be established before the world can enjoy greater harmony among nations and peoples. Without a workable beginning, without effective action, desires and wishes remain futile.

The world today urgently needs this world-wide constructive objective, this clear-cut proposal that will bring greater order and harmony into the lives of every one of us. Such a dynamic universal force will exert a strong influence in lessening selfishness, removing partisanship and diminishing friction. Progress depends on a wholesome togetherness, cooperation and interdependence.

What is the best method to pursue by which the adoption of The World Calendar can be attained?

By turning over a new leaf and beginning anew, by putting aside past mistakes and with determination to do better we can look forward to the adoption of The World Calendar within a comparatively short time—that is,

whenever the *insistence* of the people and their governments demand it. Mr. Justice Holmes truly said: "The inevitable comes to pass by human effort."

The most ideal time for the acceptance of The World Calendar has been considered to be when both the old and new calendars agree on the same day, date, month and year—on the first day of January, a Sunday. Such years come in irregular intervals in our present irregular calendar; years such as 1933, 1939, 1950, 1956, 1961, 1967, 1978, etc. At intervals of 6, 11, 6, 5, 6, or 11 years.

The change to The World Calendar would establish for all time equality among the different time-units and the erroneous fetish of considering the week as superior to the other time-periods would no longer hamper the calendar. The new calendar stands firmly and freely on the premise of equal rights to all the various parts of which the calendar is composed.

It would be a great advantage were citizens, organizations, and leaders of every nation to band together and work with their respective governments in requesting the United Nations to take proper international action by which the new time system—The World Calendar—can be approved and adopted. The consolidation of the member nations of the United Nations in achieving this highly desirable act will be as notable an event and as equal in importance as was the year 4236 B.C., when Egypt adopted the solar-seasonal calendar, acclaimed by scientists and historians to be "the earliest date in the intellectual history of mankind" and "the greatest intellectual fact in the history of time-reckoning."

Here is offered a fine opportunity to mankind in which to demonstrate faith and to encourage world cooperation. What the world needs, what internationalism needs, what the people need, is the realization of a close interdependence among nations and peoples—accepting each as having the same values as, for instance, the different time-units in the new calendar.

Imagine for a moment The World Calendar as being the world and the many different days and weeks and months as representing the different nations. What is being accomplished with the harmonious World Calendar can with faith, perseverance, patience, and time also be accomplished in bringing nearer to reality a harmonious concord of nations. Let me repeat: it is the harmony and order of The World Calendar and its regular rhythm that will have a far-reaching effect and beneficial influence on world thinking, world business, world politics and ultimately world peace.

We, men and women, have the free will and the ability to make our circumstances what we will. We can assert our rights or we can feebly pass them by. We can join the egocentric groups and stand still or we can join the universally-minded and with faith go forward, unafraid. Apathy, indifference and the laissez-faire attitude of letting well enough alone are no longer valid excuses.

The decision rests with everyone of us, with every Congressman, Parliamentarian, Deputy, with every government and every nation, to make The World Calendar the effective and enduring time-plan for the entire world to use. By acclaiming our heritage and going bravely for-

ward we can experience a new equanimity in all our days and in all our various ways whereby life on Earth will be enormously enriched and mankind will gain a greater happiness and sense of stability.

Further Expectations

We now perceive that time is universal, a powerful force affecting everything and everyone on this planet Earth. It is thus natural to expect that the harmonious and ordered World Calendar with its rhythmic beat will have a most beneficial influence on every activity in which man is engaged. I have purposely stressed and explained in detail the principles inherent within the new time system to show that what has been accomplished in one system can likewise be achieved in others.

A plan of harmony, order and equity has been clearly set forth by which finance and business, capital and labor, rural and urban districts, social and cultural pursuits, science, education and the arts, work and play, administration and government, nation and nations will all equally benefit because of the pioneer—The World Calendar, that has blazed the trail.

This new calendar opens to us a new concept that life itself and the “pursuit of happiness” are also dependent upon harmony and order. In the measure in which this is understood and lived will peace dwell in the world. The old Chinese proverb for love, happiness, harmony and peace will have become alive and found to be eternally new. In the more recent words of Lord Tennyson, we shall

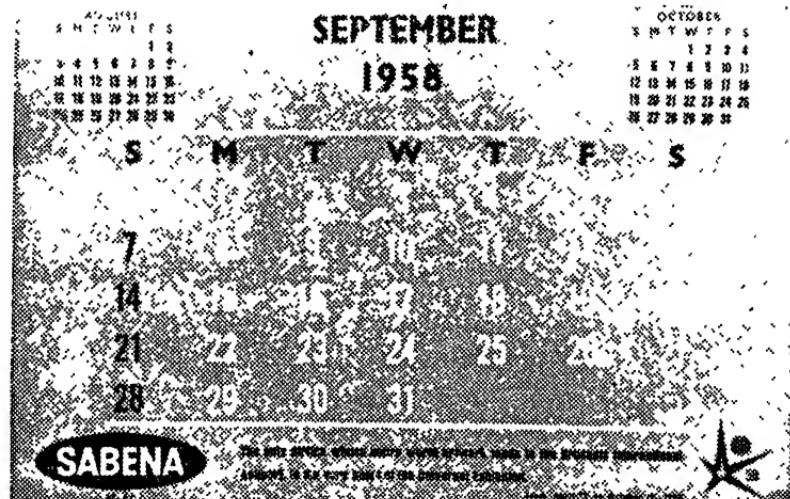
approach “that far-off divine event, to which the whole creation moves.”

Mankind is given a beacon light by which, through ensuing years and faith in action, he can enter into the Golden Age where harmony reigns supreme. Humanity will then find itself blessed, Earth will be raised to a higher level and life itself will reflect—**WORKABLE WORLD HARMONY.**

XV

TWO CALENDAR ODDITIES

31 Days Hath Sabena, to Its Dismay



Calendar issued by Belgian World Airlines in five languages

From the *New York Times*—September 24, 1958

Thirty days hath September, except on Sabena Belgian World Airlines' 1958 calendar, where it has thirty-one.

The mistake was originally discovered late last year, perhaps by someone who did not want to forget a birthday in September and leafed ahead to mark the day in red.

But by the time Sabena heard about it, the calendar, in five languages, had already been distributed to 10,000 friends. In English, French, Flemish, German and Spanish, September had acquired a Wednesday, the thirty-first.

Airline officials considered trying to call back the calendars. But they decided that this would be too difficult and that it was best just to think about the matter as little as possible.

This was fine for the first eight months. But then the calendars were turned to the September page with its photograph of Ghent.

People started making lunch dates for a week from today, with considerable confusion resulting. The embarrassed airline had to start explaining again.

Fortunately, October starts on a Wednesday, where it should, and the calendar slips back to earthbound ways for the rest of the year.

Yale's Year Has 368 Days

From the *Herald Tribune*—January 16, 1959

New Haven, Conn., Jan. 15.—The Yale University Calendar for 1959, which is published by Yale students and has been on sale here for several weeks at \$1.25, gives February thirty-one days, which is three more than any other calendar gives it, and may well become a collector's item. About 900 Yale students and alumni have bought it and apparently none noticed that the year had grown to 368 days.

The calendar, handsomely illustrated with photographs of Yale University and listing most of the important university functions, is published by the Yale Calendar Agency, which is under the university's work-scholarship program.

1959		FEBRUARY					1959	
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday		
1	2	3	4	5	6	7		
	Second term begins							
8	9	10	11	12	13	14		
15	16	17	18	19	20	21		
22	23	24	25	26	27	28		
29	30	31						

1959		MARCH					1959	
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday		
1	2	3	4	5	6	7		
	Junior Prom							

February gets 31 of them in a calendar error

The calendar was printed by the Meriden Gravure Co., of Meriden, Conn., which explained the mistake by saying that they had set up the same plate for both February and March because both months begin this year on the same day (Sunday). March, of course, has thirty-one days. The twenty-ninth, thirtieth and thirty-first days should have been knocked off the February plate but were overlooked.

XVI

ACHIEVEMENT REQUIRES ACTION

IN THE foregoing pages it has been shown that The World Calendar is a scientific civil time-instrument based on days, seasons and years. The activating force controlling the days, seasons and years is under the direct influence of the Creator and is known as Time. The calendar, the measurer of time, is a never-ending cycle of years by which man records and counts his days and events on Earth.

The greater light of the sun causes the seasonal changes in the year. The moon gave the calendar approximate months. It was man who conceived the idea of grouping the moon's four phases, each about seven days in duration, into series of weeks each of seven days. This period of time, the seven-day week, he added to the calendar for his greater convenience and is now almost universally in use.

From earliest days agriculture, navigation, pastoral and migratory peoples and fishermen depended not so much on the stars and the moon's phases as upon the regular recurrences of the seasons, whether hot or cold, wet or dry, and this knowledge required a calendar.

At a considerably later period in the history of man the religious leader of the ancient Israelites, Moses, established for his people the *seventh* day of the week as the Sabbath for rest and worship. With the coming of Christianity, the *first* day of the week, in commemoration of the Resurrection, became the religious day of rest, prayer and praise for Christians ; while with the Hegira of Mahomet, the *sixth* day, Friday, became the day of worship for all Muslims.

The early Roman emperor Numa Pompilius, who placed the calendar in his newly established College of Pontiffs under the authority of the chief priest Pontifex Maximus, probably accounts for the mistaken view that the calendar is religious. This ancient ruler was astute in realizing that the priesthood was the only group of educated men who could read, write and had the leisure and ability to study the sky, the many celestial bodies and the seasons in their regular and ordered movements.

Voltaire in his *History of the Russian Empire* when writing about the calendar stated : "Formerly in all the countries of the world, the chiefs of religion had the care of regulating the year, not only on account of the feasts to be observed, but because in ancient times the priests were the only persons who understood astronomy."

While Julius Caesar, as Pontifex Maximus, made effective the revision of the Roman calendar which carried his name, it was the Grecian astronomer and mathematician Sosigenes, living in Alexandria, who was called to direct the revision. Likewise, when Pope Gregory XIII took action in 1582, he depended upon the astronomer Aloysius

Lilius and the mathematician Christopher Clavius in the shaping of the Gregorian calendar. While both reforms were made authoritative by religious leaders of the day, the actual adjustment of the calendar was in the hands of astronomers and scientists. When many years—even centuries—later, non-Roman Catholic countries adopted the Gregorian calendar it was because this scientific calendar was better adapted to civil and practical needs. It was recognized that unity in calendar observance was of vital importance. History establishes the scientific and civil character of man's time-system, the calendar.

Let us then consider for a moment the religious opposition that has been thrust into calendar reform and The World Calendar plan in particular in this our mid-twentieth century.

The opposition is led not so much by peoples of the Jewish and Seventh-Day Adventists' faiths, as by their leaders, scribes, elders, priests and rabbis, who affirm that the one or two world holidays in the proposed World Calendar will break their tradition of "the uninterrupted continuity of the seven-day week since time immemorial." The leaders of these two outspoken groups in their unreasonable adherence to their ancient tradition, and by neglecting scientific facts, have not only succeeded in silencing the less vocal majority but have been successful in impressing their views upon governments also. For the sake of verity, scientific and historical facts, and for the greater benefit of mankind, it becomes vital to examine the validity of this opposition.

There are Biblical historians who inform us that the

first book in the Bible is not Genesis but the book of Job, the fifteenth in the Old Testament and the first of the so-called poetical books. This is a conjectural matter. However, the book of Job is significant to calendar reformers because no mention is made in it of the Sabbath. This indicates that the Sabbath in all probability was not known by the earliest Patriarchs in Jewish history.

Again we are amazed to discover that after the first two chapters dealing with Creation, no mention is made of the Sabbath throughout Genesis and the first fifteen chapters of Exodus, although seven days are frequently mentioned. It was the religious leader Moses who was inspired to establish the seventh-day Sabbath as a day of prayer and worship. This is further corroborated in the revealing text of Leviticus 23:15, 16, wherein the Pentecontad calendar of that era is fully described. This period of 50 days has been dealt with in Chapter Eight.

When Moses gave to his people the Ten Commandments, he was divinely inspired to establish on unassailable grounds the sanctity and need for a day of rest in weeks of seven days. No mention is made, however, as to the unbroken continuity of the seven-day week, because this would have been a denial and nullification of the Pentecontad calendar then in use.

The theory of the unbroken continuity of the seven-day week was introduced by religious leaders of the Jews during the Babylonian captivity. They were deeply concerned in strengthening and uniting the Jews on their Sabbath observance while living in lands not under Jewish rule.

The ancient Pentacontad calendar was abandoned to establish the unbroken continuity of the week, a tradition which the Jews and Seventh-Day Adventists are zealously upholding in this twentieth century.

When Constantine the Great accepted the week with the Christian Sunday as the day of worship, an eight day interval must have occurred at the time of its introduction. It was inevitable that when the last observed seventh day, Saturday, was followed eight days later with the first observance of the first day of the week, Sunday, an interval of *eight* and not seven days intervened. No Christian can with validity acclaim and accept the Jewish tradition of unbroken weeks.

The Gregorian reform, too, carries deep implications to calendar reformers of this day. The reform called for a dropping of ten days whereby the year was shortened to 355 days in order to regain the calendar's accuracy with the seasons which had been lost. Not only were ten days dropped but ten dates were likewise cancelled—October 4 was followed by October 15. This naturally affected the week days. Thursday being October 4 would have made October 15 a Monday. In order to ease and simplify the acceptance of the reform, the advisers of Pope Gregory XIII decreed that October 15, a Monday in 1582, would have to be made a Friday in order to follow Thursday without a break, thereby covering up the broken flow of weeks. It was keen strategy, justified in order to win the reform and lessen opposition. With this brief background, we now come to the reform of today—a new reform that

is freeing the calendar from the incubus of religious traditionalists and from a distant past so that it can progress along scientific grounds where it rightfully belongs.

Time is so vast, so limitless, so impregnable in purpose and effect that man stands in awe when contemplating its mystery. Scientists tell us that the world is millions, perhaps billions and trillions of years old. No one really knows. How then can anyone give an authentic version of time-keeping of the dim and vanished past?

With the grandeur and universality of time more fully recognized in this century the calendar, time's hand-maiden, should receive universal respect and consideration, freed from self-centered interest, religious sectarian differences, national and racial preferences, political bias and personal ambition. The World Calendar knows no boundary, no North, no South, no East, no West. The entire globe is its field of action.

It is fortunate indeed that in the twentieth century there is operating in the world an international body—the United Nations—before which governments assemble to discuss difficulties, endeavoring to solve international and civil problems. Thus it was with high expectancy that the governments of Peru, Panama, and later India (supported by Yugoslavia) presented either before the Economic and Social Council or the General Assembly of the United Nations their respective resolutions for international acceptance of calendar reform based on the much-studied and generally favored plan—The World Calendar.

In March 1955 while I, as president, was contemplat-

ing the proper procedure for The World Calendar Association International to take at the coming May conference of the Economic and Social Council, I was suddenly assailed by the realization that The World Calendar had achieved the high level of international action before the United Nations and henceforth could best be advanced under its auspices. With this realization another instantly followed. As president of the International Association and the New York Association Incorporated, both located in New York City, and having attained the threescore-fifteen milestone in the progress of life, I should free the International Association from the pioneer New York Association and let it cooperate solely with the United Nations. This experience was as convincing as was the earlier experience that brought me to work for The World Calendar.¹ Both had to be heeded. A letter was subsequently written to the chairman of the Economic and Social Council explaining this change of activity and that at the coming January meeting of 1956, the New York Association would be dissolved and The World Calendar Association International could work with the United Nations toward achieving adoption of The World Calendar. With the retirement from official duties and activities I would still be able to continue my interest, to write and disseminate information on the subject.

Six days after the letter was sent, replies of various governments in answer to the United Nation's request for their opinion on the subject were made public. The reactionary attitude of the United States Government

¹ See page 32.

through the State Department in its incredible reply was not anticipated. It was a blow to calendar reformers the world over.

The official reply of the United States of America is as follows :

“The United States Government does not favor any action by the United States to revise the present calendar. This Government cannot in any way promote a change of this nature, which would intimately affect every inhabitant of this country, unless such reform were favored by a substantial majority of the citizens of the United States acting through their representatives in the Congress of the United States. There is no evidence of such support in the United States for calendar reform. Large numbers of United States citizens oppose the plan for calendar reform which is now before the Economic and Social Council. Their opposition is based on religious grounds, since the introduction of a ‘blank day’ at the end of each year would disrupt the seven-day sabbatical cycle.

“Moreover, this Government holds that it would be inappropriate for the United Nations, which represents many different religious and social beliefs throughout the world, to sponsor any revision of the existing calendar that would conflict with the principles of important religious faiths.

“This Government, furthermore, recommends that no further study of the subject should be undertaken. Such a study would require the use of manpower and funds which could be more usefully devoted to more vital and urgent tasks. In view of the current studies

of the problem being made individually by governments in the course of preparing their views for the Secretary-General, as well as of the previous study by the Secretary-General in 1947, it is felt that any additional study of the subject at this time would serve no useful purpose."

Resumed Nineteenth Session, Agenda item 21
E/2701, 22 March 1955

The unconciliatory and non-cooperative attitude the United States had taken toward India's very reasonable and laudatory effort to sponsor and work for calendar reform was most deplorable. A common accord could have been reached through international study. A longed-for opportunity for international cooperation was missed. An open door was rudely closed.

It was regrettable that the wise words of Thomas Jefferson were not heeded: "Truth is great and will prevail if left to herself, that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate, errors ceasing to be dangerous when it is permitted freely to contradict them." Free argument and debate are indispensable upon which free countries like America, grow strong and retain their freedom.

It was also my recollection that the U.S.S.R. had expressed itself in favor of the proposed calendar reform.² The replies of the Roman Catholic countries had been noncommittal, perhaps due to their unawareness of the

² Economic and Social Council, 819th Meeting, 28 July, 1954. E/SR 819, page 190.

views expressed in the Vatican newspaper *L'Osservatore Romano* in June 1954 which, while not official, had been cooperative in tone. It is also interesting to note that within the years 1937-1955 three Roman Catholic countries had taken leading parts in support of The World Calendar—Chile before the League of Nations, and Peru and Panama before the United Nations, conforming with an earlier Vatican statement in 1912 that calendar reform lay in the province of the civil authorities.³ At the League of Nations, representatives of the Anglican, Eastern Orthodox, and Roman Catholic churches jointly declared that dogma was not involved in calendar reform.

At the request of India at the close of the session, May 18, 1955, the United Nations offered another year in which the governments which had not as yet replied could answer. These, too, were disappointing, influenced no doubt by the unprogressive attitude of the United States of America.

When the item of The World Calendar was again before the Economic and Social Council (ECOSOC) in April 1956, the International World Calendar Association had been transferred in January from New York to Ottawa, Canada. The decision then was reached by the International Association to request the Council to postpone consideration of The World Calendar reform. This request for postponement was agreed to without dissent by the Council. However, the subject could be introduced at a later time. India's progressive request for an improved calendar, so much needed in her own country as

³ See page 27.

well as in the rest of the world, was postponed *sine die*. Devastating was the word "indefinitely."

There is never a day so dark, appearances so grim, that there is not somewhere a shining light of hope. In this instance it was a gratifying fact that The World Calendar remains within the United Nations. The Netherlands delegate, in proposing postponement of The World Calendar, told calendar reformers they could continue to work for it for presentation at some future time "if any major change in the climate of public opinion took place." It is this beacon light that is beckoning calendar reformers to carry on. The unsympathetic reply of the United States of America, the negative replies from other countries which outnumbered the favorable ones, and the resulting "do nothing" attitude of the United Nations are not to be construed as a defeat but rather as a stirring rallying challenge to try again.

It proved most fortunate that the International World Calendar Association had been transferred to Ottawa, Canada, under the new president, Arthur J. Hills. With this change a new beginning was laid for continued activity. It also proved to have been wise that the decision to close the New York Association Incorporated was made before the reply of the United States' State Department was known and made public. Had this previous decision not been taken, the New York Association would have found itself in a most untenable position: on one hand, with its tax exemption the office was prevented from working with Congress as required by the State Department's reply, and, on the other, by relinquishing its tax ex-

emption—which enabled the Association to approach Congress—its financial support would have been so seriously curtailed that further effective work would not have been possible.

Seldom had an opportunity been offered a century, generations, nations, governments and a foremost international organization to work for so world-wide a movement as the improvement of the calendar which in arrangement is harmonious, wherein no one time unit has a monopoly, and all meet on equal grounds for their different functions in forming an ordered well-regulated system of time.

In 1883 the Canadian and United States railways initiated Standard Time. Twenty-five nations at the Washington Meridian Conference a year later set aside false claims of interference with "God's or Sun's time." Thus by agreeing that any one who crossed the 180th parallel (International Date Line) had an extra day in the week or missed one day of the seven nullified the allegation of the "unbroken sequence of the week." Here is a valid example to be followed by organizations and governments in dealing with calendar revision.

A new day is now before us in which to progress. Let us no longer be remiss. To achieve anything, action is vital. Toward obtaining action the following suggestions will prove helpful, as well as practical.

At the request of the previous governments which have taken action on The World Calendar in the past—Chile, Peru, Panama and India, with the support of Yugoslavia and Canada (the latter two having favored a study),

Thailand which approved the reform, and the U.S.S.R. having favored it, in fact any other government so inclined—the Economic and Social Council of the United Nations can resume the subject by nominating an international calendar committee of about five members. This committee, after examination and study of the various plans proposed (much material is available), could report its findings in the following year. This report would enable delegates of all the member nations to familiarize themselves fully with the matter, so as to be prepared, either before the Economic and Social Council or the General Assembly of the United Nations, to give official approval. Such action in the form of a convention could then be ratified by the governments, offering four to five years in which to prepare for the change, making the new calendar operative on Sunday, January 1, 1967, when once again the present and the new calendars coincide at the beginning of the year as to day, date and month.

After many years of research and the earnest desire of finding a common goal on which nations can agree, a uniform civil calendar of balanced well-ordered days is available. As nations and peoples draw closer together and the time-span between them is lessened, it becomes increasingly urgent to have The World Calendar.

Should governments, because of economic stress and strain, wish to advance the adoption of The World Calendar to an earlier date than 1967, such a change could easily be made, say, in 1965. When the Gregorian reform was put into effect in 1582 it was in the month of October and thereby a precedent was established. October 1 in The

World Calendar is always a Sunday, the first day of the week, and also the first day of the last quarter-year, hence this month is appropriate. In 1965, however, October 1 will come on a Friday, but by employing a similar procedure to the one adopted in 1582, Friday could be made Sunday, October 1, without losing a date or shortening the year. The year would still have 365 days which, according to the United States Naval Observatory, should be retained.

At the time of the Gregorian reform when ten weekdays and ten dates were dropped, the even flow of weekdays and dates was broken, although this fact was not recognized at the time (see page 76). In 1965 a similar device could be used by having Thursday, September 30, 1965 followed by Sunday, October 1.

The World Calendar belongs to emancipated man. No longer will he be enslaved by an alleged tradition that favors one particular time-unit, such as the week, over another. All of the various time-units have each their proper place and all are in perfect balance.

What is more worthwhile than to enjoy the many social and economic advantages The World Calendar will bring to mankind—a saving of money; reducing of expense; conserving material, labor and time; facilitating book-keeping and statistics; easing fiscal accountings; simplifying tax adjustments; planning programs, conferences and meetings; arranging holidays and vacations; and, considering the slight changes involved, acquiring stability, harmony, order and equality. In view of all these benefits and many more, it is no longer justifiable and certainly

not practical to remain apathetic and indifferent. I believe The World Calendar will be the outstanding economizer of this twentieth century and one which man will wish to follow in many other ways as well.

America's greatness lies in the manner in which her citizens work—work for the betterment of their country, work for their own physical and spiritual development, and work for the general welfare of mankind.

Readers will be interested to learn of a letter which the Honorable James M. Beck, the then Solicitor-General of the United States, wrote the author on December 18, 1922, in reply to a question as to the meaning of the word America:

“While it is not certain, yet it has been accepted by great philologists like Humboldt that Vespucci's Christian name was an Italian modification of the old Gothic name Amalric and that it was composed of two Gothic words, *annal* which means *work*, and *ric* which means *to conquer*.”

Americans, by working for calendar reform, by writing to their respective representatives and senators in Washington (as the State Department's letter requires), can impress upon Congress that they really want The World Calendar. Corporations, organizations, citizens, in fact everybody should stress the many benefits this new calendar will bring to the government, business and everyday affairs. American citizens should also point out to Congress that it is the duty and obligation of the United States of America to uphold the United Nations in bringing

about this far-reaching and worthy reform to all the peoples of the world.

Likewise the United States Chamber of Commerce, the United States Junior Chamber of Commerce, the National Association of Manufacturers, the American Institute of Accountants, the American Federation of Labor with the Congress of Industrial Organizations (AFL-CIO), the National Fraternal Congress of America, the American Association for the Advancement of Science, the National Retail Dry Goods Association, the National Education Association, the General Federation of Women's Clubs, the National Federation of Business and Professional Women's Clubs, and hosts of others should also exert their influence and give support to the improved calendar.

The World Calendar is a shining thread, weaving itself into the life of every one of us, uniting us all in harmony and accord. Who can withhold from us our right of action? It is so simple and effortless to change from the old calendar to the new. Why do we make it so complicated? There is no valid reason to delay or oppose The World Calendar that is within the United Nations awaiting strong and friendly hands to support it. Why then delay?

Of the many nations in the world, the United States of America—her State Department, the Congress and citizens—should realize how uniquely The World Calendar emulates America's motto, *E Pluribus Unum*, out of many, one.

Out of many sections in which the new calendar is divided the day does not dominate, the week does not

monopolize, the month is not superior and the quarter-years or seasons are not more important. All of them in their individual functions, so essential to a harmonious whole, perform their parts in accordance with their particular purpose—balanced and stabilized by the two new world holidays. Equity is everywhere present.

The World Calendar is thus an ideal symbol of the United States of America wherein no one state, group, institution or faction monopolizes, dominates or interferes; wherein all perform their work in mutual cooperation, balanced and united in their common belief "In God We Trust."

Because of the unique similarity existing between The World Calendar and the United States of America, Americans everywhere can proudly take leadership in bringing The World Calendar to its well-earned victory without further delay and with other nations put it into operation. With this new calendar in constant use peace will have been given a firm foundation upon which to develop and expand.

We need only to recall that the solar calendar's earliest foundation was laid in ancient Egypt, six thousand years ago, that the four-square plan divided into twelve equal parts is mentioned in the Biblical Old and New Testaments, and that in an inspired manner I was led to work for it, together with hosts of other men and women throughout the world. The World Calendar is truly universal and, with deep conviction I say, divine.

To the many affiliated groups of the International World Calendar Association, organizations, governments,

leaders and individuals who have faithfully worked for The World Calendar in the past; to those who are valiantly carrying on, convinced of the rightness of the reform; and to the many who will join in finishing an unfinished business, most sincere thanks are given. It is only with the consent of the many, with inspired action, resolute work and undaunted faith that success is won.

Now let the people stand and take heed—
The time is ripe for the immortal deed,
The call is loud for the untrammelled man
To execute God's plan.

from *The Hour Has Struck*
by Angela Morgan

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